Fludd

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The moss or vsnea of a man (wch still I suppose)
ye mummy (of his flesh) & ye fat with ye blood
& principally ye ingredients of this salue mentb. 3. p. 6
Call al corporial. ibid.
what ye Balsamick nature of a thing is. ib. p. 8.
viz: a volatile & mortial salt & oyl & corporial part
vegetating & multiplying virtue, yt wch virtue
is calidum innatum &c. ib. ye volatile vegetable
Eremiticum radicale. ib. p. 9.
Salt ye cause of all vegetation, ib. p. 9. thro ye
incorruptible Spirit. ib
The Spirit of life still in ye Blood &c for therefore not
to dote of ye blood, though corporeal, ib. p. 11.

T. Tully.

Dr Pludd had not ever used at ye writing of this B.
ye weapon-salve Eirenæopo. monad. 3. p. 4.

Supor toto, I understand not whether ye Author by his incomprehensible Spirit (ye foundation of his whole Hypothesis) meane a Created, or uncreated spirit. He seems very dubious, for often he talkes of ye potential Lurking of this Spirit (with an undecent Language to of God) & still applyes 1 Cor. 12. to that Spirit, such indisputably is meant of ye Holy Ghost, & thereon ye word both his Commission & profession.
If he meane only ye Energie of ye Divine power, he might clearly have expressed it, & saved his ambiguities, with much Truth into ye bargain; if otherwise I see no ground for such ye suspicions as he applyes to it, more then to ye natures of ye Creatures when they act accordinglie thereunto. For all this undoubtedlie is from God, yet a Creature still.
virtue still.

He makes it ye Creator, monad. 3. p. 41.

Doctor FLVDDS *Answer vnto M.* FOSTER

OR,

THE SQVESING OF Parson FOSTERS SPONGE, ordained *by him for the wiping away of the* WEAPON-SALVE.

VVherein the Sponge-bearers immodest carriage and behauiour towards his bretheren is detected; the bitter flames of his slanderous reports, are by the sharpe vineger of Truth corrected and quite extinguished: and lastly, the vertuous validity of his Sponge, in wiping away of the Weapon-Salue, is crushed out and cleane abolished.

Bilis acutissima aceto correcta acerrimo redditur dulcior.

PSAL. 92. 7.

Operta Dei, vir brutus & stultus non intelligit.

The Assertion of Parson *Foster* and his Faction or Cabale, is this:

The wonderfull manner of healing by the weapon-salue, is diabolicall, or effected onely by the inuention and power of the Deuill;

But, the royall Psalmist guided by the spirit of God, saith: Psal. 71. 18. *Blessed be the Lord God of Israel, who only worketh wonders!* Therefore, The Prophet pointeth thus, at these and such like enemies of the Truth.

Esa. 5. 20. *Woe vnto them that speake good of euill, and euill of good; which put darknesse for light, and light for darknesse; that put bitter for sweet, and sweet for bitter; Woe vnto them that are wise in their owne eyes, and prudent in their owne sight.*

LONDON,
Printed for *Nathanael Butter*, 1631.

This smal Treatise is diuided into 3 Members, wherof the

1. Taketh away and vtterly disannulleth those scandalous reports which Master *Foster* hath in his writing most falsly and irreligiously diuulged and layd vnto my charge, and withall expresseth vnto the world, how vnseemely a thing it is, for a man of his calling to accuse and censure his brother vniustly.

2. Is diuided into 3 Partes or Chapters: of the which the

One, doth answer particularly vnto euery obiection, that Master *Foster* doth make in a generality for the abolishing of the Weapon-Salues vsage:

Other, doth maintaine Theologically the Cure of the Weapon-Salue, to be good and lawfull, and proueth it by the authority of holy Writ, to be the Gift of God; and not of the Diuell.

Lastly, demonstrateth the mystery of the weapon-salues cure, by a Theophilosophicall discourse, and sheweth how it is grafted or planted by God in the Treasury of Nature.

Last, doth answer vnto each particular obiection, which our Spongy Aduersary maketh against a certaine Treatise, expressed by mee in my mysticall Anatomy, for the prouing and maintaining of the cure by the weapon-Salue to be naturall; and no way Cacomagicall.

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TO THE WELL MINDED *and vnpartiall* READER.

Did not thinke (Courteous and learned Reader) to haue ſtirred vp the puddle of this mine Aduerſaries turbulent Spirit, for a 3. fold reaſon, whereof the firſt is his inſufficiencie to vndergoe a taske of ſo high a nature and ſo farre beyond his reach or capacity, namely; to diue into this profound Myſtery of curing by the weapon-ſalue: and then becauſe my learned friends, obſeruing his inclination vnto immorality and malice (as appearing indeed more skilfull to Cauill and calumniat, then to decide with grauity ſo weighty a controuerſy) gaue mee counſell to haue patience and to anſwer ſuch a manner of man with Silence: and laſtly, by reaſon of that reuerence which I beare vnto his vocation, namely; as he is a mini-

ster of Gods word, professing vnto the world that I would endure much rather then to haue the least opposition with any of that profession. But since I haue perceiued his indiscreete importunity to extend it selfe so farre as to vrge me beyond the bounds of patience by setting vp in the night time two of the frontispices or Titles of his booke, as a Challenge, one each post of my doore, and vnderstanding of his many other vndecent actions, as well by heare say, as in his publick writing, wherein hee hath in a Scornefull and opprobrious manner laied disgracefull matters vnto my charge: I haue beene forced, against my will, to take the person (setting with my best respect aside the Parson and his habit) into my better consideration, and to examine in this my small Pamphlet the misdemeanours of his Booke entituled; *The Sponge to wipe away the Weapon-Salue* expressed both in his erroneous doctrine touching the maine subiect of that manner of curing, as also his rude and vnseemely carriage towards his bretheren, that thereby I may as well cleare my selfe from such immodest and vniust imputations, which with an euill Conscience he hath

laied

laied vpon me, as also expresse the Shallowneſſe of the perſon in this buſines, which hee ſo vaine glorioufly hath vndertaken.

I doubt not but as there are many who in euery degree can diſcerne an euident difference betweene this ſatyrical gentleman & my ſelfe, ſo becauſe I know that there are diuers of the common ſort of people, who in their zeale without vnderſtanding are apter to conceiue and iudge amiſſe, then in their charity to ponder the truth of the buſineſſe; I am the willinger to cope with this vnſauory Philoſopher, whom I finde (and I make no doubt, ſhall proue) fuller of windy verboſity then of ſolide Philoſophy, or any thing elſe that is grounded vpon firme reaſon.

What ſhall I ſay vnto the man, whom, vnto my beſt remembrance, I neuer ſaw nor knew, ſaue onely by a bragging ſmoake of rumour, which pronounced me a farre off an Anathema? The thunder which long ſmoothered in the gloomy Cloud of report, is now broke forth the flame of his lightning aſſaileth mee: What then is more conuenient and requiſite then ſharpe vineger to quench it? yea, he ſhall find it ſo acute & peircing (though not with rayling and calum-

niating edge, according vnto his bitter cu-stome, but reseruing it selfe within the bounds of Christian modesty) that his Sponge shall not bee able to drinke it vp or wipe it away. It shall quell the vnsatiable appetite of his Salue-deuouring Sponge, and squeeze or crush it so, that it shall be constrained to vomit vp againe that wholesome Child of nature and gentle friend vnto mankind (I meane the weapon-salue) which it hath drunk or sucked vp, and leaue it in it's wonted Splendor and reputation amongst men. And lastly, it shall examine the quintessence of the Sponge-bearers selfe-conceited wit, and tell him, that what somtimes appeareth great, is not alwaies the same it seemeth, but rather a shaddow or blast of empty ayre. This is all (iudicious Reader) that I wil say at this time, as for the rest, I refer it to the proofe in the pondering wherof I most heartily pray you that all partiality or peculiar affection being laied aside, you will be pleased faithfully to iudge of this our controuersie, and weigh euery passage thereof in the iust and equall ballance of your best discretion.

Your Seruant in a greater matter.

ROB. FLVDD.

THE SQVEESING OF PARSON FOSTERS SPONGE.

The first Member.

Wherein the Slanderous and Scandalous Reports, with the vnchristianlike behauiour of Master Foster *towards the* Author, *are expressed and confuted.*

CHAP. I.

Here it is proued out of Holy writ, that M. Foster *hath done ill, in proclaiming publikely his Brothers disgrace, though it were deseruedly, much more being vndeseruedly.*

IEsteeme it no point of indiscretion in mee, first to abolish and take away all such reprochfull imputations as haue beene wrongfully layd to my charge, that with the greater courage vnto my

 selfe,

selfe, and better acceptance and satisfaction vnto my countrymen, I may proceed vnto the maine businesse or question which is proposed by this mine Adversary.

Vnto him therefore I must in the first place turne the edge of my pen and file of speech, forasmuch as he, forgetting that I am his Brother in Christ, and his Country-man, yea, and not differing from him in Religion, should so farre neglect the Precepts of the Prophet *Dauid*, our Sauiour Christ, his Spirituall Master, and his Apostolicall followers, as slanderously and void of Christian modesty (most requisite vnto a person of his diuine calling) to publish vnto the world (although it were deseruedly, much lesse against the grounds of Truth and rules of Iustice) the weakenesse and imperfection of his Brother.

Psalm. 49. The Kingly *Dauid* therefore saith: *Thou giuest thy mouth to euill, and with thy tongue thou forgest deceit, thou speakest against thy brother, and obiectest slander vnto him, therefore art thou in darkenesse because thou hatest thy brother*; whereby the Psalmist doth in expresse tearmes argue, that the man who calumniates his brother, and accuseth him spightfully, is a childe of this world, an impe of darkenesse and not of God, the Creator of vs all.

Iames 3. This is also euidently expressed by the Apostle *Iames*, when he maketh a difference betweene that wisedome, which is from aboue, and that which is from beneath, in these words: *If yee haue bitter enuying and strife in your hearts, reioyce not: neyther be lyers against the Truth, for this wisedome descendeth not from aboue, but is earthly, sensuall and deuillish: For where enuying*

enuying and ſtrife is, there is ſedition and all manner of euill workes: But the wiſedome that is from aboue, is firſt pure, then peaceable, gentle, eaſie to be entreated, not iudging, and without hypocriſie, &c. Heere the Apoſtle ſheweth, that the bitterneſſe of heart, and enuie, and lying againſt the Truth, is earthly, ſenſuall and diabolicall. Now I leaue it vnto your vpright conſideration (vnpartiall Reader) to iudge whether this our brother bee not in his writing bitter againſt me and many other of his brethren (I will not ſay enuious and contentious) I pray God he be not prooued alſo a Lyer againſt the Truth, in holding this propoſed queſtion affirmatiuely: I feare that in the end it will prooue ſo: for Veritie her ſelfe, frowning at the action, is ready to enter the liſtes in her owne defence. *Nam fruetur in æternum Veritas Trophæo quod fixit ipſa: Veritie in ſpight of all worldly oppoſition will for euer enioy the Trophee of her victory, which from all beginnings ſhe hath erected and eſtabliſhed.*

But perchance Maſter *Foſter* will denie and renounce all brother-hood, that may be betweene vs: But he ſhall finde that theſe our Sauiour Chriſt his Words doe expreſly confute ſuch his Aſſertion: *Fratrum veſtrum quiſq; quare deſpicit, cum vnus ſit Pater & Conditor? Why doe euerie one of you deſpiſe his Brother, ſince there is but one Father and maker of all.* And the Prophet ſpeaking to the ſame purpoſe ſaith: *Ab eadem Petra exciſi eſtis: All of you are cut out of one and the ſame Rocke.* Matth. 13. Iſai. 51.

Thus farre I haue ſpoken with the mouth of the Prophets, our Sauiour, and his Apoſtles. But mine Aduerſarie will reply and ſay, that Doctor *Fludd* is

a Magitian, and hath maintayned a damnable and diabolicall action, namely, the Curing by the Weapon-Salue to be good and lawfull, and therefore by warrant of Scripture he ought sharpely to be told of it, &c. I answer, That from this obiection may arise a double question; whereof the first is, Whether the assertion of our aduersary be true or false? and then, whether it bee a brotherly part, first to diuulge it, though it were true indeede, vnto the eares of the people, before hee hath admonished his brother in priuate of his error. Touching the ground or scope of the first, namely, whether, according vnto his assertion, I am a Magitian or no, it shall bee fully discussed in the third Chapter of this present Member, where I make no doubt to proue to each welminded person (and that to the burthen of my rash accusers conscience, if he haue any) that he is iustly ranked and numbred amongst those, at whom the Prophet *Dauid*, our Sauiour CHRIST, and the Apostle *Iames* haue aymed in the places aboue mentioned. As for the second, our Lord IESVS resolveth it in these words: *Si peccauerit in te frater tuus,* Matth. 18. 15. *vade & corripe eum inter te & ipsum solum; si te audiverit, lucratus es fratrem tuum: If thy brother hath trespassed against thee, goe and tell him his fault betweene thee and him alone: if he heare thee, thou hast wonne thy brother, &c.* whereby it is apparant, that mine Aduersarie hath not dealt with mee as one Christian ought to deale with another, for as much as he hath violated the Precepts of his Master IESVS CHRIST in this point, and therefore this his misbehauiour can no way be excused.

CHAP.

Chap. II.

Here the Author answereth to some extrauagant passages which his Aduersarie doth, partly in his merry moode, and partly in a Calumniating manner, obiect against him.

MY reputation doth a little engage mee to answer certaine extrauagant passages, which our Sponge-bearing Author maketh against mee; As for Example.

Doctor Fludd (saith hee) hath writ in the defence of the weapon-Salue, well he may, he is called, by Franciscus Lanouius, *Medico-miles, a Souldier-Physitian, and being a weapon-bearing Doctor, may well teach the weapon-curing medicine, especially setting the Armiger before the Doctor, the Gunne before the Gowne, the Pike before the Pen.* Foster p. 38.

(Good Reader) obserue this vnreasonable iest; rather than sit out, the Gentleman will picke strawes, or play with a feather. What? Not one word with reason, nor yet any Syllable in good Rime, but all vpon the Letters *G*, and *P*? An excellent argument of a simple wit. Fludd.

But touching that which seemeth most materiall in this pretty discourse, I will answere with the like obiection vnto that of our conceited Master of Arts: He would seeme to teach mee that the Armiger or Esquier ought to be set before the Doctor being that there is a question, whether a Knight or

a Doctor should challenge the first place, and therefore (saith hee) the Esquier was ill placed before the Doctor, being that the Doctor is the better man; verily I thinke that it ought to be so, and yet neuertheless, it is certaine that now adayes a reasonable Esquier thinketh much to yeeld place vnto a Doctor: But this is not to our question. Hee seemes to accuse me because I say, *Robertus Fluddus Armiger & in Medicina Doctor: Robert Fludd Esquier and Doctor of Physicke.* I will answere and pay him with his owne Coyne. Why doth hee put the Master of Arts before the Parson or Minister, being that the Minister is the better man, by reason of the Sanctitie of his Vocation. Hereupon it is that a Doctor of Diuinitie, though of a latter standing, taketh place of a Doctor of Physicke who had his degree before him. Againe, Why doth Master *Foster* in his Dedicatory Epistle put the Baron of *Wing* before the Viscount of *Ascot*, and the Viscount of *Ascot* before the Earle of *Carnaruon*? And lastly, why doth hee Pag. 38. terme me Master Doctor, setting the Master before the Doctor? Verily, our wise brother findes a mote in mine eye, but will not looke vpon the beame in his owne. And now I will expresse the cause, why I put the Esquier before the Doctor. It is for two considerations: first, because I was an Esquier, and gaue armes before I was a Doctor, as being a Knights sonne: next because, though a Doctor addeth gentilitie to the person, who by descent is ignoble; yet it is the opinion of most men, and especially of Heraulds, that a Gentleman of Antiquitie, is to be preferred before

fore any one of the firſt Head or Degree : And verily for mine owne part I had rather bee without any degree in Vniuerſitie, than loſe the honour was left me by my Anceſtors. Thus farre I haue thought fit to ſatisfie the Gentleman in his humour, wondering at nothing more, than that he ſhould leaue the maine matter, to ſnarle at my gentilitie. Would he thinke it decent in mee to revile him for his lowneſſe of birth or ignobilitie ? For I know what he is: God forbid ſuch an abſurditie ſhould come from my pen, much leſſe to vpbraid him with his gentilitie, if hee were a Gentleman indeed.

In another place hee inueigheth bitterly againſt me in this manner :

The Doctor, who impiouſly attributeth compoſition vnto God, dareth falſly to attribute corporalitie vnto Deuils; the contrarie of which, that they haue no manner of bodies, is the tenent of the Church. Foſter p. 48.

I ſee that our Maſter in Arts is ſcarce in this matter his Arts maſter: hee talkes with *Merſennus* the Fryer his tongue, and therefore is but *Merſennus* his Parrat; wherefore as I haue anſwered him in Latine, ſo will I partly in the ſame ſenſe ſatisfie this importunate Author in Engliſh; not with impious tearmes, according to his cuſtome, but modeſtly. *Merſennus* maketh it an impietie in mee to ſay, that God filleth the heauenly Spirit of the World: whereupon hee concludes and ſaith, *Facit proinde Deum compoſitionem cum hoc ſpiritu æthereo; hee therefore maketh God a compoſition with this æthereall ſpirit.* Fludd.

My

My answere to him is this, that *the incorruptible spirit of the Lord is in all things*, as *Salomon* auerreth. And Saint *Iohn* saith; *All things were made by the word, and without it nothing was made; in it was life, &c.* And againe, *Hee filleth the heauens and viuifieth all things.* What? And must I therefore attribute composition vnto God, or doe I make God part of composition? No verily; forasmuch as God in his essence is indiuisible, and therefore hee cannot bee a part in composition; but hee is said to bee *in all, and ouer all*, as he is the Catholicke Actor of life, whereupon the Apostle teacheth vs, that hee viuifieth all things, and therefore hee is said to bee in the spirit of the world, and also without it, no diuision of his diuine Essence being made. So also it is said, that *in God wee liue, moue, and haue our being*: and yet God is not in vs as a part in composition, but as an eternall Actor in compositions; not mixed, but mingling the composition, in number, weight, and measure: that is, tempering and vniting euerie particle, as it were with the glew of perfect loue and harmonie. And to this purpose it is said in *Iob*, *Sicut argillam feciſti me. Nonne ſicut lac fudiſti me, & tanquam caſeum coagulaſti me, cute & carne induiſti me, oſſibuſque & neruis texiſti me, cum vita benignitatem exercuiſti erga me, & viſitatio tua conſeruauit ſpiritum meum?* whereby it is euident, that God is the compounder in mans composition, but not a part of it.

Wisd. 12-1.

Iob. 10. 9.

To conclude: I haue answered this point more at large in that Reply I made to *Gassendus* his Retection of my Philosophy, where I proue that the vertue of God is in euerie thing, as it composeth all things,

things. But if I had ſaid that God entred into compoſition, was it ſo impious a thing, when the Scripture auerreth that the Word was incarnated? I am too long in prouing that, which Maſter *Foſter* taketh barely out of the Fryers mouth, but knoweth not, what eyther he, or I meane thereby; as for the deuils corporalitie, I will proue it elſewhere.

Chap. III.

Wherein the Author is wrongfully accuſed, by his diſcourteous homebred Aduerſary of Magicke, and afterwards by his forren oppoſites, though of a contrary Religion, is excuſed and cleared from that crime.

IT is no maruaile, though mine Aduerſarie doth raſhly and vniuſtly wound a mans Reputation, who differeth from him in Profeſſion or Vocation, being that his Satyricall or Cynicke paſſion will not ſpare ſuch learned men, as are of his owne calling or habit: for if you will bee pleaſed to read and obſerue his Dedicatorie Epiſtle, you ſhall finde there, that hee (partly, as it ſeemeth, being moued thereto by Envie at ſuch as are in a better way of preferment than himſelfe, and partly to inſinuate and beget a better opinion and liking in his Patron) inueigheth in theſe verie words againſt ſome of his owne Coate; *nor am I (ſaith hee) of their minde, which to become great by being accounted good Preachers, preach not aboue twice, or thrice a yeare, and then lay all their ſtrength*

on their Sermon; my resolution is otherwise, I will read much, write somewhat, and preach often.

Loe, how hee condemneth others, and prayseth himselfe; yea, hee doth not sticke in his Epistle to the Reader, to snarle against his Superiours in the Church, because they doe not stop his mouth with a good Benefice or Church-liuing, considering his great deserts: yea, and seeme to calumniate them, and lay Simony vnto their charges, his words are these:

Shall any man for my boldnesse thinke to sit vpon my skirts? Let those know, I esteeme my selfe infra inuidiam, *I cannot haue lesse in the Church, vnlesse nothing; and if they shall endeauour to keepe me still low, let them know I looke for no good from them, that enuy at my endeauours to doe good: if I sit panting on the ground, I will not refuse to be fed with Rauens to keepe me aliue with* Elias, *but I looke not to be lifted vp by any, but by Eagles; Heroicke spirits, Men fearing God and hating Simoniacall couetousnesse.*

He scorneth to be raysed by his Superiours in the Church, and expects onely to bee raysed by Eagles, Heroicke Spirits, namely, by such as his noble Patron is, in whom is no Simoniacall couetousnesse, as who should say, that in others there is Simoniacall couetousnesse, &c. What therefore can I expect from his outragious pen, bnt slanders of witchcraft, Magicke, and such like abominations? What lesse can I appeare in his sight than an anathema, one (I say) abandoned and accursed vnto the Deuill. His scandalous texts are these:

Fester p. 37. *Doctor* Fludd *hath had the same censure passed on him,*

and

and hath beene writ against for a Magitian, and I suppose this to be one cause, why hee hath printed his Booke beyond the Seas: Our Vniuersitie and Bishops are more cautelous (God bee thanked) than to allow the printing of Magicall Bookes here.

Surely, D. Fludds *very defence of the Weapon-Salue is enough to make it suspected, himselfe being accused for a Magitian by* Marinus Mersennus, *with a wonder that King* James *(of blessed memory) would suffer such a man to liue and write in his Kingdome. But if to bee accused were to bee guiltie, who could bee innocent?* Master Doctor *hath excused himselfe in his Booke entituled,* Sophiæ cum Moria certamen (cuius contrarium verum est, *saith* Lanouius) *&c.* *Againe* 2. *Pag.* 38.

Heere (Gentle Reader) you may see him pull off his hood of simplicitie or feined veile of sanctitie, which hee professed in his Epistles, and discouer the malice and enuy of his heart against me: In the first place therefore, for the better satisfaction of my Country-men and friends, I will expresse the cause, why I touched the superstitious *Magia*, or Magicke of the ancient Ethnickes. My scope was and hath beene to write aswell the naturall discourse of the great world and little world, which wee call Man, as also to touch by way of an Encyclophy or Epitome all Arts, aswell lawfull, which I did commend, as those which are esteemed vnlawfull, which I did vtterly condemne, as superstitious and of little or no probabilitie at all; among the rest where I came to speake of the Arts, which belong vnto the little world or Man; I mention the Science of Genethlialogie, which treateth of the Iudgement of Nati- *Fludd.*

uities, wherin I produce the great dispute which did arise betweene the two famous Philosophers *Porphyrie* and *Iamblicus*, whereof the first did hold that a man might come to the knowledge of his owne Genius or good Angell by the Art of Astrologie, namely, by finding out the Planet and Nature of his spirit, that was Lord of the eleuenth house, the which by the Astrologians was for that cause called *Bonus Dæmon* or the good Angell. But *Iamblicus* his opinion was, that a man had neede of the Assistance and Knowledge of a higher Spirit, than was any of those which were Gouernours of Fatalitie, namely, of such Intelligences as were ascribed to the rule and direction of the seuen Planets: wherefore I did thereupon expresse the superstition of the Ancients with the Impossibilitie thereof, that thereby I might the better descry it & make it the more ridiculous to wise men. I then suspecting the captious Natures of some enuious persons, did there make an Apologie, to excuse my selfe and to shew the vanitie of the thing, and how full of idle superstition it was, and to shew it to bee onely Imaginarie. But I seemed there to consent with *Iamblicus*, auerring with him, that without the Reuelation of that high and heauenly Spirit, which was granted vnto the Elect, none could come to the familiaritie or knowledge of his good Angell. I proue it out of many places of Scripture: Loe, this is all! Now iudge (all yee that are vnpartiall and truely learned) what an offence was here to decide according vnto my power, that great Controuersie of these two notable and eminent Philosophers,

Philosophers, which hath stucke and beene vndecided euen vnto this day, being that I in the conclusion ascribed the whole Glorie vnto that sole and onely Spirit, which is the Prince and Lord of Angels and Spirits: I professed to write generally of all, but as I went along, I distinguished the good from the euill, that men might the better beware of, and refuse the one, and make choyce of the other. Now therefore, that I haue expressed vnto you the ground, why this our Criticke and his CynickeMaster the Fryer *Mersennus* haue slandered me with the Title of a Magitian: I will proceed to the answer of euery member of his friuolous obiections.

Doctor Fludds *defence of the weapon-salue is enough to make it suspected.* *Foster.*

And why I pray you? *Fludd.*

Marry becauſe he himſelfe is accuſed for a magitian by Marinus Merſennus. *Foster.*

The conclusion is much like the capacitie of the concluder: Doctor *Fludd* is suspected for a Magitian: *Ergo* the purge of Rubarbe which he prescribeth, or rather any point in Philosophie or Physicke, by him maintayned in writings, is Magicall. *Non sequitur argumentum:* So *Roger Bacon* is accused for a Conjurer, and a Magitian *Ergo* the Perspectiue or Opticke Science, hee writeth of, is deuilish and Magicall, or at least wise to be suspected. *Fludd.*

I but this Salue hath a Caco-magicall propertie in it, for it healeth a farre off, and not per contactum. *Foster.*

So doth *Bacons Opticke* make vs to see the Images of liue men to walke in the Ayre, and it is said, *Flud.*

that by his Art he made an Apparition of a man to walke from the top of *Alhollows* steeple in *Oxford*, to the top of S. *Maries*: Surely these Opticall conclusions must be Magicall, and not by naturall reflection of glasses, because these are vtterly vnknowne to M. *Foster* and his adherents, and consequently are to bee condemned as diabolicall. But to come to the purpose; M. *Foster* if his eies had beene so fauourable, and his will so charitable, as to haue looked on my answer to *Mersennus* in the defence of that point, before hee had iudged, he would without doubt, aswell as hundreds of other men, whereof some are Church-men, of no meane ranke, and many Doctors of Physicke of excellent learning, haue auerred, that D. *Flud* had answered *Mersennus* so fully, aswell in that accusation, as all other points layd by him vnto his charge, that he could not bee able any way to reply against it. And it is well knowne heere in *England* to such as haue beene conuersant beyond the Seas, that the sufficiencie of my answer hath so satisfied the learned, aswell in *Germany* as in *France*, that hee hath beene by them much condemned for his slanderous writing, and esteemed of but meanely for his small learning and indiscretion. Now the ground of his malice vnto me was, for that hee hauing written of the Harmony of the World, and finding that a Booke of that subiect set out by mee, was verie acceptable to his Countrey-men, hee inuented this slander against me and my Harmonie, that thereby hee might bring his owne into the better reputation. But what did I say? That hee was accused and condemned for that his slander by some in *France*, yea, verily his deerest companion,

companion, who by reaſon of his inſufficiencie, was eaſily perſwaded to take his cauſe in hand, and to anſwer for him, I meane *Peter Gaſſendus*, his friend and Champion, chideth his *Merſennus*, for ſuch his vnciuill and ſcandalous reports againſt me in theſe verie words: *Ac Zelus quidem quo tu* Merſenne *euectus es commendari cum debeat, attamen te latere non poteſt, quin admodum durum ſit viuenti in Chriſtiano orbe appellari Cacomagum, Hæretico-magum, fœtidæ, & horrendæ Magiæ Doctorem, & propagatorem, audire, non eſſe ferendum huiuſmodi Doctorem impunè, prouocato Principe, vti de illo pœnas ſumat, miniſque etiam adhibitis, eundem propterea breui ſubmergendum fluctibus æternis, &c. vt nihil dicam de Atheiſmo atque hæreſi quam tu quoque obijcis* Fluddo. *Hæc nempe ſunt, quæ* Rufini, *aut* D. Hieronymi *irritare patientiam potuiſſent. Alter enim cum patientiam requirat in cæteris: qui vel tamen vnius Hæreſeos crimen ferat, aut diſſimulet, hunc clamitat non eſſe Chriſtianum; Alter verò, nolo (inquit) nolo in ſuſpitione Hæreſios quenquam eſſe patientem. Quid feciſſent in crimine, ſeu ſuſpitione, aut Atheiſmi, aut Cacomagiæ?* Gaſſendus fol. 9.

Theſe are the very words of *Merſennus* his chiefe friend, which I interpret thus: *And although (my* Merſennus*) the zeale wherewith you are moued againſt* Fludd *is to bee commended, neuertheleſſe you cannot bee ignorant, how grieuous and intolerable a thing it is vnto any man that liueth in the Chriſtian world, to be called a witch, or euill Magitian, a Hereticke-Magitian, or a teacher, or diuulger of foule and horrible Magicke: and that ſuch a teacher is not to bee ſuffered vnpuniſhed, alſo to prouoke the King or Prince to puniſh him, and beſides all this to threaten him; ſaying, that for that cauſe hee*

ſhould

should bee drowned or drenched in the eternall, Lake and so forth. Besides the Atheisme and Heresie, which also you obiect and lay to Fludds *charge. Verily, these are things which would stirre vp the patience of* Ruffinus *or* S. Ierome, *whereof the one when hee requireth patience in other things, yet hee concludeth, that hee which can beare or dissemble with the offence of one heresie, he crieth that such a man is no Christian: The other saith, I will not that any man should bee patient in the suspition of Heresie; much lesse to be accused or suspected of Atheisme or naughty magicke.*

In which words our English world may discerne first, how this my honest dealing and morall forren Aduersarie doth checke his vnciuill friend, whose part hee vndergoeth, for his immodestie and small discretion: and next doth teach my home-bred Aduersarie a great deale of manners or behauiour in writing against an Aduersarie; namely, not to contend with foule and scandalous language, but with acute arguments, and those to the purpose, armed with the truest reasons of Philosophie: Doth not Master *Foster* blush now to see his mightie and magnanimous Author *Marinus Mersennus* checked by his judicious friend, whom hee himselfe hath elected, aswell for Vmpeere as Stickler in his cause? Yea, and a chiefe Champion to defend it, for calling me vniustly a Magitian and other misbeseeming names? Yea, is hee not ashamed, if hee hath any, to choose out a lying and false Author for the propagating of his Brothers slander? If this be not so, aske *Gassendus*.

But hee will no doubt reply, that this speech of

Gassendus

Gaſſendus to *Merſennus* doth not take away for all that the ſuſpition of Magicke from Doctor *Fludd*, though hee reproueth his friend for vſing him with ſo rough tearmes : To which, for his better ſatisfaction, I produce this other place out of *Gaſſendus* his Reply againſt me, in his friend *Merſennus* his behalfe:

This is the Title of his Chapter, being the 20. *Gaſſendus fol. 144.*

Ad libri tertij Caput primum. Depulſa Fluddo *Atheiſmi, Hæreſios, & præſertim Cacomagiæ ſuſpicio:* (that is) *To the firſt Chapter of the third Booke, wherein* Fludd *is cleared from the ſuſpition of Atheiſme, Hereſie, and eſpecially of Deuilliſh Magicke.*

He ſpeaketh thus by way of Counſell to *Merſennus.*

Reſtat ſuſpicio Cacomagiæ, de qua præſertim quæſtio hæc eſt, veruntamen non vti ipſum Diabolicis illis artibus, argumento mihi eſt, quod Diabolos eſſe non credit (aut non videatur credere) quales nos vulgo intelligimus à Cacomagis vſurpari. (that is) *There reſteth now the ſuſpition of Euill-magicke, of which eſpecially the queſtion is made, but this is an euident argument vnto mee, that hee is no ſuch Magitian, becauſe hee doth not beleeue (or at leaſt wiſe maketh ſemblance not to beleeue) that there are ſuch Deuils as wee imagine to bee familiar with witches.*

Let Maſter *Foſter* therefore ſee, vpon what fickle foundation hee hath layd the falſe and malignant ſlander of an Euill-Magitian on mee. But alas! I ſmell a Rat (for I will vſe his owne wittie phraſe)

he careth not how he may disgrace any one, so that he might thereby the better serue his owne turne. Because I haue produced in my Mysticall Anatomy a naturall reason for the Weapon-Salue, which hee neyther can, nor, for all his poore reasons expressed in his Booke, shall be able to refell, therefore, forsooth, I must be numbred amongst the Magitians. And wherefore? Marry because *Mersennus* hath giuen the same censure on me. And who is *Mersennus?* A rayling Satyricall Babler, not able to make a reply in his owne defence, and therefore being put to a *Nonplus*, hee went like a second *Iob* in his greatest vexation to aske Counsell of the learnedst Doctors in *Paris:* And at last for all that, he fearing his cause, and finding himselfe insufficient, procured by much Intreatie his friend *Peter Gassendus* to helpe him, and called another of his friends vnto his assistance; namely, one Doctor *Lanouius* a seminarie Priest, as immorall as himselfe, and one that professeth in his Iudiciary Letter much, but performeth little. And in good faith, I may boldly say, that for three roaring, bragging, and fresh-water Pseudophilosophers, I cannot paralell any in Europe, that are so like of a condition, as are *Mersennus*, *Lanouius*, and *Foster:* all three exceeding terrible in their bumbasting words, imagining to quell and make subiect vnto their thundering braues the stoutest Schollers of Europe, if they cared for them, and did esteeme them more than Bugbeares to skare away Crowes or frighten little Children. As for *Peter Gassendus* I finde him a good Philosopher, and an honest and well conditioned Gentleman, iust aswell vnto his Aduersary

Aduerſary as friend, not paſſing beyond the bounds of Chriſtian modeſtie, but ſtriking home with his Philoſophicall arguments, when hee ſeeth his occaſion.

Merſennus his words in his Epiſtle to his Patron (wherein hee ſeeketh ayde of this his friend *Peter Gaſſendus*) are theſe, tranſlated in Engliſh as neere as I can.

After I had communicated with the Counſell of all my learned friends, they being heard, I would alſo aske counſell of my friend Gaſſendus, *who departed into* Germany *a while ſince, I did pray and beſeech him, that hee would ſeriouſly write backe vnto mee, what hee thought of* Fludds *workes: for I did coniecture that hee by reaſon of the curioſitie, which hee had to attaine vnto euerie kinde of Philoſophie, would for a certaine penetrate alſo into this Philoſophie, vnder which,* Fludd *doth hide his impieties, &c.* Thus you ſee, that this good Fryer confeſſeth that hee vnderſtood not *Fludds* Philoſophie, and therefore was faine to pray *Gaſſendus* to aſſiſt him, which when *Gaſſendus* to his power had performed, with vnſpeakable ioy hee vttereth theſe words:

Behold, when Fludd *in anſwering mee would hide himſelfe vnder ſenſes of Scripture, as lurking holes, my* Gaſſendus *hath ſo brought him out of them, and ſo diſcouered his Cabal, that I thinke my ſelfe ſatisfied with this diſcouery onely.*

See here Maſter *Foſter*, the crauenly & cowardly Fryer, whom you take for your Author and Maſter: And well you may, for like Maſter, like ſcholler.

Iudge you therefore (worthy Reader) whether this mans slanderous reports bee not propped vp with a sound piece of flesh. A worthy Philosopher to challenge the field, and request other men to fight for him. As for *Lanouius*, he acknowledgeth that *Mersennus* hath earnestly sought his assistance also in these words:

Out of *Lanouius* his Epistle to *Mersennus*.

I cannot but approue your counsell in taking the Iudgement of other men, which is, that you should not rashly precipitate your selfe in your owne cause; you haue also esteemed mee to bee fitly numbred amongst those which you haue made choyce of for this businesse. And verily your case is to be lamented; the which for your dignities cause I cannot suffer: I will not suffer my suffrage to be wanting vnto you, &c.

These therefore are two Champions, that are come into the Philosophers Campe or field with their friend *Mersennus* to tug and wrestle with me: I haue (I thanke my God) fully answered them alreadie, and mine answer is at the Print, and I would that Master *Foster* had a better pate and capacitie than hee hath, to make a fourth in the Reply: The more the merrier. For as truth conquereth all things, if shee bee with mee I feare no colours, But to proceed with our Text.

Marinus Mersennus (saith Master *Foster*) *doth wonder, that King* IAMES *of blessed memorie would suffer such a man to liue and write in his Kingdome.*

To

To this I anſwer that King *Iames* of euerlaſting memorie for his Iuſtice, Pietie, and great Learning, was by ſome Enuious perſons moued againſt mee, touching the ſame ſubiect; but when I came vnto him, and hee in his great wiſedome had examined the truth and circumſtance of euery point, touching this ſcandalous report, which irregularly and vntruly was related of mee, hee found me ſo cleare in my anſwer, and I him ſo regally learned and gracious in himſelfe, and ſo excellent and ſubtill in his inquiſitiue Obiections, aſwell touching other points as this, that in ſtead of a checke (I thanke my God) I had much grace and honour from him, and receiued from that time forward many gracious fauours of him: And I found him my iuſt and kingly Patron all the dayes of his life. And muſt I now after ſo regall a Iudge haue ſuch an vpſtart Inquiſitor as is Maſter *Foſter*, to Iudge and cenſure mee againe, and that by the ridiculous authoritie of an ignorant Fryer, whoſe friend doth iuſtly condemne him, and checke him for his ſlanders, and cleare mee from all ſuch crimes as he obiecteth againſt me?

Then he makes a very ſhrewd obiection, ſaying, *Becauſe* Merſennus *writ againſt Doctor* Fludd *for a Magitian, therefore I ſuppoſe that this is the cauſe, why he hath printed his Bookes beyond the Seas, our Vniuerſitie and reuerend Biſhops, &c:* as before.

Though I need not anſwer, in this point, a man of ſo enuious a condition; yet, for Charities ſake, which bids me not offend my brother, I will at this time ſatisfie him. I ſent them beyond the Seas, becauſe our home-borne Printers demanded of me fiue *Fludd.*

hundred pounds to Print the first Volume, and to find the cuts in copper; but beyond the Seas it was printed at no cost of mine, and that as I would wish: And I had 16. coppies sent me ouer with 40. pounds in Gold, as an vnexpected gratuitie for it. How now Master *Foster*, haue I not made you a lawfull answer? As for the Vniuersitie: I wonder my workes should seeme so male-gracious vnto it, when they are registred in two of her Libraries. And surely, if my conscience had perswaded mee, that there had beene any thing in them, which had beene so haynous or displeasant, eyther to the Kings Maiestie, or the Reuerend Bishops, I would not haue presumed, to haue made first our late King *Iames* of blessed memorie, and next three of the Reuerend Bishops of the Land the Patrons of them; being that I, electing them my Patrons, must present them with the first fruits, and therefore must know, that if any thing had happened amisse in them, it could not bee hidden from them, whom in veritie I would bee afraid to displease, as being such as with my heart I reuerence.

Foster p. 39. *His friend* Ioachimus Frisius (*or rather his owne selfe, as saith* Lanouius, *in a Booke called* Summum Bonum) *excuseth* Roger Bacon, Tritemius, Cornelius Agrippa, Marsilius Ficinus, & Fratres Roseæ crucis *from being Caco-magitians, I wonder at nothing more than that Belzebub was not in the number.*

Fludd. A singular Diabolicall Conceit!

For the first, whether that Booke bee mine or no, I haue satisfied *Gassendus*, whose onely ape *Lanouius* is: For he obiecteth nothing, but what he taketh out of

of *Gaſſendus* his Booke, To make Maſter *Foſters* worſhip an account I am not minded at this time, onely thus much I will ſay for *Ioachimus Friſius*, that what he hath produced out of their owne workes, in their owne defence, excuſeth them, and accuſeth ſuch calumniatours as Maſter *Foſter* is, who are ſo apt to condemne a perſon for that they are altogether ignorant in: Let the Readers obſerue the proofes in *Friſius* his Booke to cleare them; and then if any will afterwards accuſe them, I ſhall deeme them partiall. But wee muſt note by the way, that our Sponge-bearer muſt make election of Ieſuites (as in his Epiſtle hee confeſſeth) and Fryers and Seminarie Prieſts to bee his inſtructors and teachers, to reply both againſt the Weapon-Salue and mee, when hee knoweth that they are ſuch as can affoord neyther him nor me (as being eſteemed among them for Heretickes) one good word. Nay, I will tell him for his greater ſhame, that their onely ſpight vnto me is, becauſe they diſcerne my workes to bee well eſteemed abroad in the world, my ſelfe being (as exorbitant vnto their Church) eſteemed by them an hereticke. All that the greateſt Aduerſary I haue, euen *Marinus Merſennus* himſelfe aymeth at, is to haue me change my Religion, & to gaine me to their ſide, & for that intent he promiſeth me, if I will leaue my Hereſie (as he termeth it) many rewards & courteſies. But I finde here at home euen amongſt our owne Religion, ſome men leſſe friendly and greater enemies vnto me and mine honeſt endeauours than abroad. *Merſennus* his words are theſe, after hee had thought with great tearmes to terrifie mee.

Marinus

Marinus Mersennus out of the 1744. Columne of his Commentary vpon Genesis.

But if you Robert Fludd *will leaue your Heresie, I with my friend will heartily embrace you, and will eyther face to face speake with you, or by Letters conferre with you about certaine Sciences, and I will desire him not to write against you; but that you may bee receiued by the Grace of the diuine power amongst the Children of the Catholicke Church, that you together with vs may eternally celebrate the Diuine praises in the place of blisse; if not, thou wilt be tormented with eternall flames; as it is certaine that Heretickes shall, and those that goe from the Catholicke Religion, which your Ancestors did embrace: especially such, as persist obstinately in their Heresie, will certainely be damned: For Gods Word is true and vnfallible, wherefore examine seriously your conscience.*

In another place hee wisheth, that *leauing my Heresie, I would ioyne with them in the correcting of Arts, telling me, what an applause I should haue for so doing, of euerie Common-wealth.*

This I speake to some of my Countrymens shame, who in stead of encouraging me in my labours (as by Letters from many out of *Polonia*, *Sueuia*, *Prussia*, *Germanie*, *Transyluania*, *France* and *Italy* I haue been) doe prosecute me with malice & ill speeches, which some learned *Germans* hearing of, remember mee in their letters of this our Sauiour CHRIST his speech: *Nemo est Propheta in sua patria, No man is a Prophet in his owne Country.* It was not for nought the wise man said: *Qui scientiam addit, addit & dolorem; & quod*

in

in multa ſcientia multa ſit indignatio: hee that addeth vnto himſelfe Science, contracteth vnto himſelfe much paine and vexation, becauſe that in much ſcience is much indignation. As for my part (without any bragging of my knowledge bee it ſpoken) I ſpeake this feelingly; but the ſincerity of my guiltleſſe conſcience bids me haue patience. And now to the laſt Member of the Text.

I wonder at nothing more (ſaith hee) *then that Belzebub was not in the number*, &c. *Foſter.*

Marry I will tell him why, If it had been true that thevſe of the Weapon-ſalue is witchcraft, and the vſers thereof Witches and Coniurers, (as he boldly ſaith) how I pray you ſhould Belzebub bee miſſing from our company? But being that it appeareth falſe before God and man, it ſhould ſeeme he was buſie in the animating of his Miniſters; namely of thoſe calum-niators & ſlanderers, which abuſe and ſcandaliſe publikely, not only Gods good creatures, but their brethren alſo. He is buſie (I ſay) to inſtruct and incite ſuch his worldly children, true imps of darkneſſe, to iudge falſe iudgements, and to accuſe the innocent: And this is the reaſon that M. *Foſter* and his likehaue, miſſed to find Belzebub or the Diuell in this number; foraſmuch as he is neerer them then they are aware of. *Fludd.*

The Second Member.

In which, the vertuous validity of M. Fosters *Sponge, in wiping away of the* Weapon-Salue, *is squeesed out and quite aboliſhed, that thereby the wounded reputation of the* Weapon Salue *may be reſtored againe vnto his wonted ſplendor and glory amongſt men.*

CHAP. I.

In which all Obiections touching the Queſtion propoſed by the Sponge-bearer, are anſwered.

He maine ſcope of the whole buſineſſe is contained in this Queſtion, which he propoſeth thus:

Queſtion.

Whether the curing of wounds by the Weapon-Salue, *bee Witchcraft, and vnlawfull to be vſed?*

M. *Foſter* confidently affirmeth it; and for my part I muſt as earneſtly deny it. He offereth to proue it 2. manner of waies: Firſt Naturally, and by Naturall Philoſophy: Secondly, Supernaturally, namely, by Theologicall and Eccleſiaſticall teſtimony. Let vs ſee therefore how he can proue it to be witchcraft by the Rules of Theology and Reaſons of Nature.

His maine Arguments in his firſt Article.

Foſters obiections p. 4.

All lawfull Medicines produce their effect, either by Diuine

Diuine Institution, as Naamans *washing himselfe in the Riuer of Iordan to cure his leprosie. The Poole of* Bethesda's *curing such as entred in after the Angels stirring it; or else by naturall Operation, according to such vertues as God in the Creation indued such Creatures with, whereof the same Medicines are composed, as the lumpe of figgs to cure the Impostume of the King* Ezekiah, *as the Wine and Oyle, with the which the wounded man was cured by the Samaritan.*

But this Weapon-Salue worketh none of these wayes: Ergo the Cures done by it are not lawfull; but prestigious, Magicall and Diabolicall.

The minor is denied *Fludd. Foster.*

I proue it two manner of wayes. First, it is not by diuine Institution, because it is no where registred in Scripture. Secondly, it workes not naturally, because it worketh after a different manner from all naturall Agents: For it is a Rule amongst Diuines and Philosophers, that nullum agens agit ad distans: *whosoeuer worketh naturally, worketh either by vertuall or naturall Contact; But this Weapon-Salue workes by neither, therefore it workes not Naturally: It worketh not by corporall Contact, for the bodies are distoyned some* 20. *miles or more, wherefore (if lawfull) it must needes be performed by a vertuall Contact. But not so neither, because all Agents working after this manner, worke within a certaine distant and limited sphære of Actiuity. The Loadstone doth work but at a small distance.*

Vnto your first reason I answer, that it doth not follow, that because it is no where registred in Scripture, therefore it is not of diuine Institution: what? because figgs, wine and oyle, yea, and clay temper-

ed with Spittle, are noted in Scripture, for externall Medicines, therefore must the vse of causticke, vesicatory, healing, fluxing, and such like other externall Medicines daily vsed by christian Physicians, be reputed for vnlawfull Magicall & Diabolicall, because they are not registred in Scripture? Or is nothing instituted by God, but what Scripture maketh mention of: how then can that saying of the Apostle be true, that *God worketh all and in all?* If all and in all, then worketh hee also all Acts and operations, as well occult and mysticall, as those which are manifest and apparent vnto sense: and therefore all Acts are instituted by God. Because according to Scripture, *Quod Deus non vult, non facit*; what he will not he doth not; but when he list, and according vnto his will hee worketh in Heauen and in Earth. As therefore he instituteth nothing, but what must bee effected; so nothing is in the whole world effected, which hee doth not will, institute and decree. Whereupon the said Apostle concludingly saith: *Of him, by him, and in him are all things.* But I will shew this more at large, where I will handle this very Question negatiuely, namely, where I prooue the weapon-oyntment lawfull and not cacomagicall.

Cor.1.12.

Rom.11.

Vnto your second I say, that it is of no more validitie then the first. The maine Axiom of the vulgar Philosophers, vpon which you ground your proofe for the excluding of this Salue out of the list of nature is this: *Nullum agens agit ad distans.* Vpon this you frame out this Argument.

Foster. *Whatsoeuer worketh Naturally, worketh by corporall or vertuall Contact; But this worketh by neither: Ergo it worketh not naturally.*

First,

Firſt, concerning that Axiome in Philoſophy, I know and can proue it by experience to bee falſe. For the fire heateth *ad diſtans*: The lightning out of the cloud blaſteth *ad diſtans*. The Bay tree operateth againſt the power of thunder and lightning *ad diſtans*. The force of the canons bullet killeth without touching *ad diſtans*. The ſunne and fire doe act in illuminating *ad diſtans*. The Loadſtone doth operate vpon the Iron *ad diſtans*. The plague, Dyſenterie, ſmall pocks, infect *ad diſtans*, &c. But to make all this good you adde to the Axiome and ſay: *agit vel per corporalem vel virtualem contactum*, inſtead of *Agit ad diſtans*: I will anſwer firſt, that the Maior is vnfirme. For I would haue you know, that lightning may moue the Aire violently, and the Aire mooued by contact of the Agent, which is Lightning may ſtupifie, and ſtrike dead: ſo that in this caſe, there is neither vertuall or corporall contact of the Agent, but an Accidentall comming betweene the vertuall Agent and the Patient. The like is euident in the Canons bullet, which flying by a perſon, without any vertuall or corporall contact, doth caſt the perſon on the ground; for the Agent being the bullet, moueth the *Medium* or the Aire violently, and the Aire being ſo moued caſteth downe the perſon: But though I let the Maior paſſe for currant; yet neuertheleſſe the Minor is altogether halting. For I affirme, and it is euident to euery mans capacity, that this medicine doth cure by a vertual contact, namely, by a Simpathetical property, which doth operate *inter terminum à quo & illum ad quem*, betweene the beginning and end magnetically and occultly or myſtically. *Fludd.*

The

Foster. *The Minor or Assumption is proued thus.*

All Agents working by a vertuall Contact worke within a certaine distance, and limited sphere of Actiuity. The Loadstone worketh vpon Iron by a vertuall Contact. but it workes but at a small distance. Fire is the most raging Agent of all, but a fire of 10. *miles compasse cannot burne, heate or warme a man* 2. *miles distant from it. The Planets excell in virtuall operation all sublunarie Agents. The Sunnes light goes through the whole world; but yet a little cloud obscureth the light, and abateth the heate. The Earth keepeth the light from the Antipodes. The body of the Moone eclipseth the Sunne. Now then shall terrestriall Agents by distance or Interposition be totally, and celestiall partly hindred, and shall this weapon-Salue worke from the weapon to the wound at all distances? Shall the interposition of neither aire, woods, fire, water, walls, houses, castells, cities, mountaines, heate, cold: shall nothing hinder or stay the deriuation of the vertue of it?*

Fludd. What a doe wee haue about little or nothing to the purpose. I thought you would haue proceeded Syllogistically to the period of your proofes as you begunne; but I see that you finde such blocks in the way to proue your proposition, that like a tired Iade you giue ouer that manner of demonstration in the midway, wherefore I must teare this your long reply into textes, the more peculiarly to answer by piece-meale euery particular thereof.

Foster. *All Agents working by vertuall contact, worke within a certaine distance and limited sphære of Actiuity; The Loadstone worketh vpon Iron by a vertuall contact, but it worketh but at a small distance.*

Who

Who ſaith that any vertuall Contact can worke *in infinitum*, when the very world it ſelfe is limited? But by your leaue, Sr, the ſelf ſame ſpecifical vertue worketh her operation either further or nearer, as it is exalted in her actuall power and eſſence. As for example: one kind of gunne-powder carrieth to a further marke then another: one lightning from aboue penetrateth deeper then another: In ſo much that it hath beene obſerued, that by his ſubtility in piercing, and force in multiplication, it hath entred not only deepe into the hard rocke; but alſo ſtrucke through the ſolidity of the ſword in the ſcabord and melted it, whereas other fires or lightnings from aboue haue come ſhort of their vertuall Contact. Alſo we find that one Loadſtone is of a greater power and agility in working then an other: and therfore it draweth Iron vnto it, both at a further diſtance, and with a ſtronger force. Doth not the Scripture teach vs, that God hath giuen his gifts to ſome men more and to ſome leſſe? As alſo ſome inferiour Creatures he hath made in the very ſame kind, more vertuous in working then another? For we ought to obſerue euermore (becauſe you ſpeake of a ſpheare of Actiuity) that the more vertuous the centrall Agent is in any thing, the larger will his ſemidiameters be, and conſequently his circumference. As for example; the more powerfull the fire is, the further will it caſt it's heate Circularly: So that the ſpheare of actiuity, of the very ſame agent in kind, will be no way certaine; but further or ſhorter, according vnto the power of the ſame Agent: And conſequently obſerueth no certaine limited

Ibidem.

ſpheare

spheare of Actiuity. To conclude, little doth Master *Foster* know the admirable power of mans vitall spirits being dilated or emitted; neither can it any way bee compared with the weake power of common Creatures or the Elementarie fire. It is a subtill influence in puritie and penetration, as piercing, yea and rather more then the influence of any star in Heauen, it is not hindered by clouds, or stopped by walls or mountaines, it is a power essentiall proceeding radically from God who animateth it, mouing alwayes in an airey *medium*; Doe not you acknowledge so much when with the Apostle you say: *In God wee liue, moue and haue our being.* But to proceed.

Foster. *The fire is the most raging agent of all; but a fire of* 10. *miles compasse cannot burne, heate, or warme a man at two miles distance.*

Fludd. Truely, Master *Foster*, I can scarce beleeue you For I am sure, you would find a larger spheare of Actiuity in such a proportion of fire, then your bodie would be able to endure without roasting. For if, *Vis unita fit fortior*, if (I say) *force added to force produceth a greater force*, will you haue a fire of ten miles compasse, not to heate, nay, not to scorch & burne two miles off? Againe, pardon mee, Sir, for I say, your artificiall fire is not the most ragingest Agent of all. For the lightning of heauen is more forcible in it's operation then our artificiall fire, for though it bee a of lesser compasse then the hundred part of 10 miles; yet, it so inflameth the aire for many miles compasse, that it maketh the Creature to sweat againe with heate. Moreouer the Olympicke

picke and ſtarrie fire excelleth this ſo farre, that it pierceth many degrees further then the Elementall fire can doe: for though the Elementall fire be full of Actiuity; yet, it is cloathed with ſo thicke a ſpirit, in which it is carried, that though it be ſubtile, and of the fountaine of celeſtiall Fire in it ſelfe, yet by reaſon it cannot mooue but in his *medium* or thick vehicle, namely, the artificiall fire beneath, without the thick fume or ſmoake of the thing combuſtible, and naturall, & elementall without the clouds and aire, in which it is carried, it is for that cauſe impedited or hindred for making ſo great a ſpheare or Diameter in his Actiuity, becauſe the vehicle, being thick, cannot without ſome reſiſtance of the Aire penetrate into the ſame. But the celeſtiall fire which is the fountaine of the fire of life, by reaſon of his ſubtile ſpirit, which is his Ætheriall vehicle, pierceth all things, being nothing elſe but a ſubtile influence, which according to the beſt Philoſophers aduice, doth pierce without any reſiſtance, thorow rocks and ſtones, euen to the very center of the earth, as experience it ſelfe doth witneſſe. For elſe (ſay the Philoſophers) this Influence could not by little and little produce in the bowels of the earth the formes of metalls and precious ſtones more or leſſe noble, according to the worthineſſe of that ſtarrie ſpirit, which ſent downe that influence and pureneſſe of that mercuriall vapour which it animateth. But yet the life of man, I meane, that refined ſpirit by which man liueth, is more ſubtile, pure, and exalted then it: And therefore of a greater Actiuity, as ſhall be manifeſted hereafter.

Foster. *The Starres celestiall excell all sublunarie Agents: the Sunns light goeth through the world; but yet a little cloud obscureth the light and abateth the heate. The earth keepeth the light from the Antipodes: The body of the Moone eclipseth the sunne, &c.*

Fludd. If the starres celestiall excell the sublunarie Agents, then was Master *Foster* to blame, to say before, that the terrestriall fire, was the most ragingest and powerfullest Agent of all. But in this hee commeth to me: for if the celestiall Agents be more potent then the sublunarie, it argueth that it hath a greater spheare of Actiuity, and can send out his Diametrall beames, further then either Loadstone, fire, or such like sublunarie things, in which, though the agent celestiall be, yet it is so cloied and encombred with a grosse spirit, or compacted body, that it cannot operat, as in the graine of corne it appeareth, whose internall and centrall fire, except it be set at libertie, will not moue from the superficies of the Earth vp toward heauen and multiplie. But to the purpose: what a story doth our Author tell vs of the Sunne, the Sunns light, the Eclipse, the Interposition of the Earth betwixt the Sunne in our Horizon, and the Antipodes, the impediting of the Sunns light by the interposition of a cloud? Verily, it is more to shew his small skill in Astronomy and Philosophie, then to touch truely any thing that is material to our argumēt. For, I am sure, he is not ignorant, that there are two things more besides light which are exactly by Philosophers to be considered (to wit) motion and influence. If he will say that influence can be stoped by clouds, by interposition of starres

starres, by aire, by water, or by earth, he erreth and knoweth no Philosophy: *motu, lumine, & influentiâ operantur stellæ, & non solo lumine*; The starres operate by motion, light, and Influence, not by light onely. The visible light may bee obscured to vs, " but the Influence will flow without resistance. And to this purpose speake the wisest Philosophers. *Foster.*

Now then shall terrestriall agents by distance or interposition be totally, and celestiall be partly hindered, and shall this Weapon-salue worke from the weapon to the wound at all distances? Shall the interposition (I say) neither of ayre, woods, fire, water, walls, houses, castles cities, mountaine, &c: hinder the deriuation of the vertue of it.

First, I say that the originall act in this cure issu- *Fludd.* eth from the wounded person to the ointment, and not (as he saith) from the ointment to the wound. Next, I told this busie Gentleman before, that makes so much adoe now about nothing; that for asmuch as this spirit proceedeth from a celestiall " influence animated by God, therefore it hath no such stopps and rubbes; neither is this subtill of all subtill creatures any way impedited in his descent to feed & nourish that *species*, vnto which, from the creation of the *species* it was ordained; but we must know thus much, that before it came downe it was Catholicke and generall; but after it did penetrate into bodies, it endueth a specificall and particular nature, and hath an especiall Sympathie with a nature like it selfe, and for this reason, the wounded " mans spirit penetrateth through the vehicle of Aire, in which the bloud is conuayed vnto the ointment, and naturally affects the oyntment: so much

the rather, becauſe that bloud was ayre, and ayre is dilated bloud in his internall, and that I can ocularly demonſtrate: and alſo the principall ingredient of the oyntment was of the bloud; wherefore as we ſee the Sunne by his beames doth ſend out his ſpirit into a graine of corne in the Earth, and hath his liuely influence or eſſentiall beames of Emiſſion continuated with his like; nay, the very ſame that lurketh in the dead and corrupted graine, and ſo by little and little reuiueth, that which was as it were dead and buried in corruption, making it to thriue and vegetate with multiplication: euen ſo and no otherwiſe the Sunne of life in man liuing and mouing yet in man, as the Sunne in the great world, hath his liuely beame of influence continued vnto the ſpirituall ſparke in the dead bloud, which is all one with the influẽce emitting, but buried in a dead bloody corporall graine, namely, the dead blood conueyed to the oyntment, the which oyntment we compare vnto a good, a wholeſome or a comfortable earth, moſt proper for the nouriſhing of ſuch a hidden ſpirit as lurketh in the bloud, being that they, namely, the ointment and the bloud tranſferred or committed vnto it, are no ſtrangers to one an other, but as homogeneall, or rather as well acquainted as one ſpecificall body is vnto a Spirit of the ſame degree in nature, for as much as the body of the oyntment is compounded (according vnto my receipt) of bloud, fat-fleſh and the moſſe or excreſence of the bones of the ſame Microcoſmicall *Species*, though not *indiuiduum*, all which are animated from that Spirit of life which abideth in mans

bloud

bloud: The Influence therefore of life issuing from the Microcosmicall or humane Sonne and assisting reuiuifying and multiplying by little and little the hidden graine of life in the amputated bloud now in the oyntment, and also exciting the potentiall or sopified Spirit in the oyntment, no otherwise then we see the Sunne of Heauen to stirre vp, in the spring time, the Spirits of the earth which the cold winter had stupefied and benummed, leaueth not to operate betweene both extremes, vntill the party doth recouer.

This is the true Mystery of the Question, and I will stand to it, that the vse of the earth to rott, rayse vp, and multiplie the graine of wheat is Magicall, Diabolicall and vnlawfull, if it can be truely demonstrated, that the vse of this oyntment is witchcraft and vnsufferable; for their mysterie of multiplication, reviuification and coniunction of the viuifying spirit of the one, with the viuified spirit of the other, is all one and the same. It was a type by which S^t. *Paul* doth teach vs the Resurrection, namely, by the dying and rotting of corne in the earth; and as for the operation of the Sunne in the graines multiplication, euery plowman will instruct you in it. Now for a conclusion vnto this, we see that sometimes the Sunne is further off, and somtimes nearer, and yet more or lesse, he doth not cease to operate by vegetating and multiplying in Animals, vegetables, and mettalls: I must now heare his conclusion.

O Agent aboue all Agents, certainely the Angels of Heauen cannot worke at such a distance, onely God whose Foster.

Essence is infinite, who is omnia in omnibus, *All in all, can worke thus, because from him nothing is distant at all, for in him we liue, moue and haue our being*, Acts 17.

Fludd. Leaue your admiration! It is nothing to this our text; you haue opened your owne Absurdity, I would haue you now abandon the abolishing of our Weapon-Salue, and make vse of your Sponge, to wipe away the staines of your owne error, which you haue fully expressed in this your assertion; for by it you haue ouerthrowne your tenent: you say after your admiration aboue admiration, that *the Angells of heauen cannot worke at such a distance:* Therfore I conclude thus; *Ergò* much lesse the Angells of hell, for they are darker, and therefore of a lesse extension; Now you said before, that a cloud will take away the Sunnes Light, therefore surely the Diuell being an Angell of darkenesse, must be more impedited in his vertuall operations, and consequently in the extension of his power then the Angells of light. But (say you) it is the power of the Diuell that makes this oyntment to doe such feates at so farre a distance, for else it were not witch-craft nor diabolicall: Then you conclude thus for me, *onely God whose Essence is infinite, and is all in all, can worke thus, &c:* And can hee so indeed? And will Master *Foster* then attribute this act vnto the Diuell, the worst of Angells; and so commit worse then ordinary Idolatry, to arrogate that to the Creature, nay to the Diuell, which by his owne confession belongeth to God? Will you confesse that he is all and in all, and will you make the Diuell more All in the goodnesse of healing then God himselfe?

himſelfe? Will you acknowledge with the Apoſtle, that God operats all & in all, and will you attribute his worke (the fruits whereof is goodneſſe) vnto the Diuell, whom he predeſtined and ordained to puniſh, deſtroy, and marre, and not to make and heale. Doe not you abſolutely conclude for the Weapon-Salue, in ſaying: *In him we liue, moue, &c. Proh Deum atq; hominũ fidem!* What an error is this, in ſo eminent an appearing Philoſopher, nay, in a Theoſopher? The world may perceiue by this, that *Quædam videntur & non ſunt*: But to proceed vnto the period.

Let the iudicious and Religious Reader iudge then if the weapon-curing mediciners make not a God of their vnguent, and commit not Idolatry in attributing that to a little ſmearing oyntment of their owne making, which is proper to God onely, the Maker of all things *Foſter.*

You are deceiued, Sir, they make not a God of the vnguent, but giue hearty thanks vnto him for that bleſſed gift of miraculous healing, he hath beſtowed on the vnguent. Neither did the Iewes attribute the curing property vnto the Poole of *Bethſdaes*, but vnto Gods curing or ſalutiferous Angell, which imparted that gift vnto it. Wherefore I would haue you (good Sir) and all the world beſides to know that all ſuſpicion of Idolatry is in this caſe taken away from the mediciners, for aſmuch as due acknowledgment and veneration is aſcribed by them vnto God onely, for his grace in healing, manifeſted by this oyntment: Yea verily, rather the ſtile of an Idolater ought rightly to be imputed to your ſelfe (Sir) who ſo impiouſly dare to attribut *Fludd.*

theſe

these good healing blessings of God vnto the Deuill, the worst of creatures.

Againe, we deny that it is the artificiall composition, made with mans hands, that cureth, but the naturall ingredients of the composition, which God hath originally endued with such an occult and mysticall vertue in curing: To conclude this point, if the iudicious Reader will well ponder the words of M. *Fosters* Text, he shall finde him to be in it an Apostat or Heriticke vnto his owne tenent or Doctrine; for his assertion, which hee seemeth so Giant-like to maintaine, is, that *the Weapon-Salues cure is diabolicall, or effected by the subtill art of the Deuill*: but in this Text hee dotingly saith, that *the mediciners attribute that vnto the Salue or little Smearing oyntment which is proper to God onely*: which if it bee true, (as true it is) then is Master *Foster* in an abominable errour, to affirme this cure to be onely the act and operation of the Deuill.

Thus (Gentle Reader) you see the efficacie of this mans reasons, as well Philosophicall as Theologicall, whereby he seemeth, through the Ignorance of the cause, to maske Gods Goodnesse with a prestigious visard of the Deuill: you see the improbability of it. But as penitent sinners, at the last doe conuert themselues, from the Deuill to God, so (God bee thanked) this Weapon-Salue his Aduersarie, led rather by a good Spirit then his owne will, concludes truely and saith, that it is not the good Angels, and therefore much lesse the Deuill, that can doe such a feate; but God onely: I reioyce at his conuersion, though against his will.

Loe,

Loe, how he accordeth with his great enemy, that damned Magitian *Paracelsus* (as he tearmeth him) who affirmed that it was *Donum Dei*: As concerning his authors which he citeth against it, I esteem them not; there are as many for it of a better authority and Iudgement. For they are neither your Schoolemen, who deale onely in imaginary speculatiue Philosophy; nor *Ioannes Roberti* the Iesuit, and such like phantasticall Theorickes; but learned Physicians, great Philosophers, both theorically and practically profound in the mysteries of nature, and therefore the fitter persons to discusse a businesse of this physicall nature: Amongst the which I nominat, in the first place, the Bishop *Anselme*, who for his integrity, deepe learning and holinesse of life, is canonized a Saint: and then amongst the deepe Philosophers and Physicians, which haue been conversant in the Mysteries of God and nature, *Theophrastus Paracelsus*, who tearmes it iustly *Donum Dei*, *Cardanus*, *Ioannes Baptista Porta*, *Oswaldus Collius*, *Ioannes Ernestus*, *Burgrauius*, *Rodulphus Goclinius*, *Ioannes Baptista ab Helmont*, and many other excellent and well experimented Philosophers & Physicians, who as well by the practicall art of *Alchymy* (then which there is no Science in the world that doth more ocularly bewray and discouer the hidden mysteries of Nature) as other assiduall obseruations grounded vpon proofe, and not on imaginary contemplation onely, haue like true philosophers, diued into this mystery of healing: Men (I say) who haue beene as subtill to eschew, and wary to foresee the Diuels craft, yea, and to distinguish

his act from that of God in Nature, as Master *Foster* or any other of his pædagogicall Rabbies: And although some superstitious Physicians of this kingdome (such, I meane as are apter rashly to iudge this businesse then to ponder it with due consideration) may seeme to bee aduerse vnto it, yet, they cannot choose but know, that *Plura latent quam quæ patent*, there are many thousand things more that are hidden in the secret closet of nature, then commonly man doth know; or can at the first discerne.

And therefore, if they are ignorant in this mystery, it will prooue an effect of their highest wisedome to hold their peace and not meddle in the censuring of it, as being assured that there are many things hidden in Nature, which fall not in the spheare of their capacity, *verbum Sapienti.*

Againe, I esteeme it a thing fit for freshwater Souldiers in Philosophy, and not for a settled person in the secrets of nature, to say *Ipse dixit: this man, or that man saith or writeth thus and thus, Ergo it is so:* because, *humanum est errare.* Ti's most familiar euen in the wisest men to erre, but it is the best wisdome in a Philosopher first to diue wisely into the Mysteries of God in Nature, and then, being confident to conclude demostratiuely; and not according to other mens sayings, but on his owne knowledge.

Now seeing Master *Foster* hath done his worst for the vilifying and calumniating of this excellent Medicine, vnto which by manner of opposition I haue, as yet, but superficially, and by way of solution of his obiections answered, I hope you will

giue

giue mee leaue to doe my best, to squeese out of his formidable Sponge, the Weapon-Salues reputation, which like a cormorant it hath deuoured and sucked vp.

The Question.

Whether the cure of wounds by the Weapon-Salue, bee witchcraft and vnlawfull to be vsed?

I deny it, and maintaine it two manner of wayes: First, Theologically. Lastly, Theophilosophically, or by the purest naturall Philosophy.

CHAP. II.

Herein the vertue and good operation of the Weapon-Oyntment is prooued to be the Gift of God; and not any act of the Diuell.

MAster *Foster* saith, that *Paracelsus* affirmeth the vertue of this medicine to bee *Donum Dei, the Gift of God:* wherefore hee is very angry with him, and called him a witch, a Coniurer and a Magitian; Hee is well serued that will preach goodnesse, either to a mad man, or an vnthankfull person, or to one that is zealous without vnderstanding: But whereas Master *Foster* hath done his best to proue the vse of this ointment to bee Magicall, prestigious and *Pag.* 10.

Diabolicall; I hope I shall demonstrate the contrarie vpon the same foundations, ascribing the due and right belonging vnto God, vnto the right owner, and depriuing the Diuell of that, which by his instruments he hath falsely vsurped.

As before we presume to build any stately Palace, wee must lay a strong foundation, to vphold the whole fabricke thereof: euen so before we enterprize to establish or reare a strong Castle of defence to serue as a firmer Negatiue opposition against mine Aduersaries affirmation; I thinke it fit to collect some firme grounds or spirituall arguments, which, in lieu of corner stones may statuminate and prop vp the whole truth of the proposed Question, and expresse the true resolution of it, to bee cleane adverse and different from that which he maketh shew of. I will therefore imitate him in making my entrance into this enquiry with this Sillogistical argument grounded on his owne confession which he maketh Pag. 7. *The Angels of Heauen*, saith he, *cannot worke at such a distance onely God whose Essence is infinit, and is*, omnia in omnibus, *all in all, can worke thus:*

If God therefore worketh all in all, by himselfe without the essentiall Assistance of any created spirit or body, then the Diuell is no Actor in the Weapon-Salue; but God worketh all in all of himselfe, without the essentiall Assistance of any creature: Therefore the Diuell operateth nothing of or by himselfe, although he in his office is euill and destructiue, much lesse in doing good, as is supposed by the curing through the Weapon-Salue, which

is

is vtterly against his condition, being created or ordained after his fall for another vse.

The Maior is euident; because a Generall comprehendeth euery particular: And therefore if God operateth all in all, then the Diuell operateth nothing; but curing is an operation, and therefore a worke onely of God.

The Minor or the assumption is iustified by the Apostle in these words: *There are diuersitie of gifts, but the same spirit; and there are diuersitie of Administrations, but one Lord, and there are diuersitie of operations, but one God; and the same worketh all in all: It is by one and the same spirit, that the gifts of healing are giuen.* Whereby it is apparent, that first God by his Spirit operateth all in all, and among those operations, the excellent act and gift of healing is numbred: Therefore it is not the Diuell; but God who onely healeth. Againe, the prophet saith, *He sent his Word and healed them*: And the wise man saith, *Thy Word (O Lord) healeth all things*: And Saint *Iohn* hath it, that *In the Word was life*, &c. *Ergo* all healing and viuifying power commeth from him, as ordained by him the speaker or Creator from the beginning, to informe, viuifie and create all things. Whereas contrariewise in the Diuell is Death and Destruction; for the Prophet doth testifie that he was created to destroy, *Ergo* nothing but affliction and wounding with sickenesse, death and destruction are to be expected of him in his created property, and that especially after his fall.

But I know Master *Foster* will reply, that it is true, he is *Causa primaria & principalis*, the prime

and principall cause of all things; but there are many subalternate efficient causes, which operat by themselues, & that according to their owne inclinations, some to good, and some to euill.

To this I answer, that it is granted, if he meaneth organicall causes, and not Essentially Efficients; for such are the Angels, the starres, the winds, the Elements, the meteors or imperfect bodies, and the perfect or compounded Creatures; But it is most euident, that onely God worketh essentially in them, and by them all: And I proue it by many places of holy writ harmonically agreeing in one sense. As for example: *Ego Dominus* (saith
Esa. 44. 24. the Lord by the Prophet) *faciens omnia solus, & nullus mecum. I am the Lord who operate and act all things alone, not hauing any one to helpe or assist me in mine action or operation.* And againe: *Iuxta voluntatem suam facit, tam cœli virtutibus, quam &c. Hee*
Daniel 4. *doth what hee list, as well with the vertues and powers of Heauen, as with the dwellers on the earth, and there is not any that can resist his hand.* Whereby it is most euident, that onely God alone, without any Co-assisting Creature, doth essentially worke in each organicall Subiect, as in an Instrument created for him to operate his will and pleasure by, as well in Heauen as in Earth, and that the creature without that act, is as a dead stocke, a plaine *inane & vacuum* without all vertue, act and operation, being vnable to doe more then the pipe without the
Esa. 46. 10. blast of the piper. And to this effect speakes the Prophet thus: *Consilium meum stabit, & omnis voluntas mea fiet, &c. My counsell shall stand, and*

my

my will shall bee accomplished, calling a bird from the East Quarter of the world, and a man of my will from a remote Countrey, I haue said it, and I will bring it to passe. I haue created it, and I will doe it, whereby it is euident, that as the Spirit of his mouth, which hee hath sent out for the animating of euery Creature, moueth which way the will of the Creatour or inspirer pleaseth: So the Spirit of the Creature, which is partaker of his Power and Will, is immediately obedient, and bringeth his bodily case or instrument along with it, to performe his Creators Will, which is irresistible according to that other place: *Deus quodcunque voluit hoc facit.* Iob 23. *what God would haue done that he effecteth.*

And this operation of God, as well by himselfe, as in his created Organs, doth extend it selfe; not only vnto vulgar & manifest actions and effects; but also vnto arcane or hidden; yea, and to such as are miraculous & wonderful, euen as this cure by the weapon-salue appeareth to be vnto the fantasies of worldly men, making them to admire and wonder at it, as a company of birds doe at an Owle in an Iuie bush, censuring after the wisedome of this world diuersly, and that according to euery mans imagination. Some boldly and presumptuously proclaiming it to be the work of the Diuell; Some auerre it to bee a maine fopperie and vaine imagination in too credulous persons who by hauing only a good opinion of the thing, are cured: Some condemne it, as a superstitious and abominable manner of healing, for as much as the election of ingredients, must be done by an Astrological obser-

uation.

uation: And others, approaching nearer the truth, terme it a Naturall *Magia*, or a Magneticall or secret act of Nature: And some more essentially grounded, and religiously obseruing the prescribed order of holy writ, doe (as true Christians are bound to doe) referre, both this miraculous and wonderous act in curing, & euery other wonderous worke besides, vnto that glorious God, who hath made both heauen and earth, and assigned to them by his spirit, as well those vertues which worke in the eyes of worldlings miraculously or wonderfully, as others which appeare more familiar vnto their sense: according vnto that of *Dauid*,

Psal. 33. *verbo Domini firmati sunt cœli & spiritu ab ore eius omnis virtus eorum: by the Word of the Lord the heauens were established, and by the breath of his mouth, each vertue or power thereof.* And their maine ground and foundation, for the maintainance of Gods right and the abolishing or taking away of all such miraculous and wonderfull power, as is falsely by blind worldlings ascribed vnto the Diuell, is prescribed them, out of this diuine and truth-telling hymne of the Royall Prophet.

Psal. 72. 18. *Blessed bee the Lord God of Israel, who onely and by himselfe, worketh meruailes! Or as he hath it in another place:*

Psal. 135. 3. *Praise the Lord, for his mercie endureth for euer, who onely doth great meruailes!*

And consequently, not any Diuell; nor Angell; nor man; nor medicine; but God onely performeth it: by that spirituall Gift of healing, he hath imparted vnto man and his creatures in their creation

tion and continued it in them from generation to generation.

It is manifest, therefore, that onely God operateth all in all essentially, and not any created organ, bee it spirituall or corporall: and consequently, not the Diuell (who is the organ of darkenesse, ordained and animated or agitated to effect onely deeds of darkenesse, as are sickenesse and destruction, and not to be conuersant in goodnesse, and especially about deeds of light, as are life (healing and preseruing) As who should say, that God acting and operating essentially in all and ouer all, had not created good Angels or spirituall Organs to bring to passe and effect the gifts of life and health, which hee hath of his mercy imparted vnto his creatures; but hee must make election of that spirituall Organ, to performe such good deedes, whom he created for a cleane contrarie purpose, as shall be forthwith proued:

this is hard & high.

Gods purpose and will, as well in his Creation as after it, cannot be withstood: that is, there cannot be produced an effect, contrarie to his will or decree.

But Gods will and purpose was to make the Deuill his instrument or minister to punish and afflict with diseases, sickenesse, and death.

But I pray? was it Gods will & purpose yt ye Deuil be so bolde and so shold to be such an instrument? your Saile's too high.

Ergo, this his purpose as well in the Deuils creation as by ordination after his fall cannot bee withstood, or contradicted by any effect which is contrarie vnto that first will and decree of God.

Now for the confirmation of the Major we find it
Dani. 4. thus written: *Deus iuxta voluntatem suam facit, &c.* (as before) *God doth his will and pleasure, as well with the celestiall vertues & powers, as with the dwellers on the earth, and there is not any that can resist his hand.* And
Iob 23. againe: *Quodcunq; voluit hoc facit, what God would*
Esa. 46. 10. *haue, that doth he.* And againe, as touching his will in the creation (as before) *Consilium meum stabit & omnis voluntas mea fiet, My Counsell shall stand, and my will shall be established.* And hence it is written in
Gen. 50. *Genesis, Voluntati Dei num possumus resistere? Can*
Rom. 9. *we resist the Will of God?* And the Apostle hath it; *Voluntati Dei quis resistat? Who can resist the Will of God?* Not any creature: and a reason is giuen by the wise *Salomon*, because *voluntas Domini in æternum*
Prou. 19. *permanebit. The will of the Lord shall endure for euer.* And by whom, I pray now, doth he operat & bring to effect this his Will and decree to goodnesse and healing? What by the Deuill? Contrarie to his originall ordinance, euen by him who is a rebell vnto all goodnesse? Is it possible that hee, that hath not a iot of goodnesse in him, could produce and bring to passe such a gift of goodnesse and charity, as is that of healing? No, this is performed by Iesus the Catholick Sauiour, who is the head of potestats and powers, who altereth not one Tittle, in effecting Gods Will in heauen and in earth: as it is said, *Voluntatem vt faciam eius qui misit me, de cœlo descendi, I came down from heauen to doe his*
Iohn 6. *will that sent me.* It is therefore onely our Spirituall Lord Iesus (vnto whom power is giuen from his Father) who bringeth all things to that absolute effect,

effect, which without all contradicton was decreed by the Father: And not false gods; nor Angels; nor Deuils; nor men; according vnto that before mentioned. *Though there bee that are called Gods, as well in heauen as in earth, yet vnto vs there is but one God the Father, of whom are all things, and one Iesus Christ, by whom are all things.* Whereby it is argued, that God the Father decreeth, as the father and root of all things, in whom complicitly and ideally they were before all beginning; but the Sonne essentially effecteth his will, and maketh euery Ideal thing to appeare explicitly and really: and therefore neyther Angels nor diuels, nor starres, nor any thing else, but onely our Lord Iesus Christ, mouing in his Ministers, as well spirituall as corporall, effecteth, both in and after the creation, all things, that exist, and consequently the art of curing. And hereupon by Scripture (as it is sayd before) wee are taught, that it is the Word that cureth all those dolorous effects of sickenesse, which the diuell brings to passe: For first the *Psalmist* saith, *Immisit in eos iram indignationis suæ, iram & tribulationem, per malos Angelos. Hee sent out amongst them the anger of his indignation, anger and tribulation by euill angells, &c.* Heere therefore you see the effects of the ministery of Satan and his angels, which is to strike and wound with sicknesse. And then in another place he sheweth the immediate curer of these diuellish effects, in these words: *Misit verbum & sanauit eos, Hee sent his Word and healed them.* And the Wise man saith: *Non herba, aut malagmate; sed verbo tuo, quod sanat omnia, curasti eos*: verily, I say vnto you also, that it is not the

Corinth. 8.

Psal. 78. 49.

Psal. 107. 20.

herbe or animall or minerall medicine; but the gift of healing, in the said creatures, assigned vnto them in their creation, by the word that healeth.

Esay 54.10. As for the Minor, it is confirmed by the expresse words of the Prophet, (speaking in the person of God himselfe) *Ecce ego creaui fabrum sufflantem in igne prunas, & proferentem vas in opus suum, & ego creaui interfectorem ad disperdendum. Behold, I haue created a Smith to blow the coales in the fire, and to produce a vessell in his worke, and I created the Destroyer to destroy,* whereby wee may see, that the will of God was not that hee should be created, or at the least ordayned after his fall for a healer, preseruer, or maker; but for a Wounder and Destroyer, yea, his nature was made so cancrous and malicious, that hee doth not only enuy at mans prosperity, (and therefore cannot against the nature of the office which God assigned to him in his creation, or after his fall be his curing angell) but also he repineth at the excellency of God his Creator, as may appeare by the third of Genesis. Whereupon *Salomon* saith: *Diaboli inuidia*

Wildome 2. *mors introiuit in orbem terrarum: Death and destruction entred into the world by the malice of the diuell:* and therefore hee is farre from doing the office of healing and preseruing. It is Christ which hath the office of life, preseruation and health, who for this cause was sent by his Father to withstand the bad acts of the diuel. *Diabolum habentem mortis imperium* (saith S. *Paul*) *Christus suâ morte destruxit.*

Hebr. 2. Christ by his death destroyed the diuell, hauing the power of death vnder him. It is that salutiferous emanation of God the Father of life, which was from all beginnings

nings ordained to quell the diuell and his malicious intents or effects. Forasmuch as *Diabolus aduersarius tanquam Leo rugiens circuit quærens quem deuoret:* 1 Peter 5. *The common aduersary the diuell, doth compasse about, seeking whom hee may deuoure*; and now is he become a physician and a turne-coat vnto that office, for the which by Gods will hee was created? Did hee kill so many when hee was a young physician, and hath hee inuented now, after his long experience the weapon-salue to cure some? A pretty, witty conclusion of Master *Foster*, and the Iesuiticall *Ioannes Roberti* his foster father, in this blind conceit.

away with that word here.

But now I will be so bold as to produce an argument for this oyntment, not vnlike to that which Master *Foster* hath framed:

If there be no diuine institution or authority out of holy writ, to warrant any curing effect or Art by the diuell, eyther by supernaturall or naturall means, then is there no reason to beleeue, that the cure done by the weapon-salue is effected by the worke of the diuell.

But in holy writ, there is not found any such warrant for the curing of wounds by the diuell, through the helpe eyther of Supernaturall or Naturall meanes.

Therefore it is not to be credited, that the curing by the weapon-salue can be effected by the Art or act of the diuell.

The Maior is of the selfe-same effect with that of M. *Fosters* argument, where he seemeth to auer, that because the vse of this weapon-salue is not effected by diuine institution, nor yet hath any testimony or

example to confirme it out of holy writ, therefore it is prestigious. And againe (as is said before) what God hath originally decreed in the archetypicall *Idæa*, that cannot be altered; but the diuell was ordained for another vse, quite contrary vnto the pious and mercifull act of healing.

Matth. 12.22. The Minor is proued by that which is said already; as also the words of our Sauiour are very efficacious for this our purpose: For when he had cured one that was both blinde and dumbe, and possessed with an euill spirit, so that (as the Text saith) He that was blind and dumbe, could see and speake: The Pharises said, *This man casteth out diuells, no otherwise then by* Belzebub, *the prince of diuells*; But Christ answered, *Euery kingdome diuided against it selfe, is brought to naught, and euery house or citty diuided against it selfe, shall not stand; so if Satan cast out Satan, hee is diuided against himselfe.* Whereby it is cleare, that being all diseases, as well internall as externall, are by Gods decree inflicted by the diuell and his angels, as being created ministers, by which and in which, God vseth to execute vengeance, and to punish mortall creatures. It were a wrong vnto the Office assigned vnto him, in, or immediately after his creation, to worke violence against his owne subiects by casting them out, or curing the harmes they haue effected. Wee haue many places in holy writ to confirme, that Satan and his angels are contrary to the Art of curing, and are alwayes ready to hurt with sicknesses, and afflict with death; but we cānot find one to testifie any curing faculty in him.

Apoc.7. As for example: It is sayd that *there was power assigned*

ned vnto the foure Angells, which were by God made presidents of the foure Windes, to hurt the earth, the Sea and the trees: Now euery one of these were Princes of many Legions of euill and wounding spirits. Againe, the Prophet saith, *God commeth from the South, the heauens were couered with his glory, and the earth was full of his praise, at his feet was death,* or (as S. *Ieremy* hath it) *Egredietur diabolus ante pedes eius, the diuel will goe forth before his feete*; but other interpreters say, *the pestilence went before him, and the contagion raging and destroying in the South.* And *Dauid* saith, Doe not feare the plague raging in the South (as some interpreters haue it.) But S. *Ierome* saith, *a Dæmonia meridiano, from the Demon, or spirit of the South.* We find that it was Satan, that was Gods Instrument or Organ by which hee wrought his will on *Iob*; and thereupon hee said to his Creator, *Lay thou but thy hand vpon him, &c.* by which words it may be signified, that he vsed more reuerence vnto his Creator in that his acknowledgement, then Mr. *Foster* doth, in making this Organ of sickenesse, a peremptory and absolute actor, as well in the effect of healing, as destroying: namely of himselfe, and not as hee is onely the Organ, or Instrunent, by which God doth essentially worke his owne ends of vengeance against offenders. This therefore was he that wounded patient *Iob* with a foule botch or vlcer, and incited in his spirits a fiery feauer, which made him thus to cry out in his anguish: *The arrows of the Omnipotent are grieuous against mee, their poyson drinketh vp my spirits, and the troubles of God, which are sharply set against mee, doe oppose mee,* where hee attributed all

Aba. 3. 3. Psalme 91.

Iob 1. 2.

Iob 6.

vnto

vnto God, and not vnto Satan, who is his wounding Organ. Also *Dauid saw the destroying angell of the Lord betwixt heauen and earth, with a naked sword in his hand, extended against Ierusalem, who strucke a great many with the pestilence.* Also *Iehoua sent the killing angell into the campe of the Assyrians, who destroyed euery valiant man at armes in one nights space:* Also *Moses, by the destroying Organ of God* (vsing in steed of the weapon-curing-salue, which was contrary to his office, art, and skill, the aspersion of an infectious powder) *afflicted the Egyptians with vlcers and pustules.* Now that it is not the Angelicall Organ; but God himselfe in the Organ, which doth essentially act and strike, it apppeareth by this place, where *Iehoua* saith: *Circa mediam noctem, ego egressurus ero in medium Ægypti, & morietur omnis primogenitus: about midnight I will goe out into the midst of Egypt, and euery first borne shall die.* But in the next Chapter it is said: *Iehoua transibit præter portam illam, & non sinet interfectorem seu percussorem, seu vastatorem, domos vestras vastare. God will passe ouer that dore, and will not suffer the destroyer to strike or hurt your houses.*

1 Chron 21.

2 Chro. 32.21.

Exodus 9.

Exod. 11.5.

Exod. 12.23.

Whereby it is apparant, that the essentiall Act of God is present with the organicall destroyer, and doth act in it. Lastly, to shew you that it was wicked spirits, which, by the agitation of their Creator, did cause these diseases in Egypt: the Kingly Prophet argueth in these words before mentioned, *Immisit in eos iram indignationis suæ, iram & tribulationem per malos angelos, He sent amongst them the fiercenesse of his anger, wrath, and indignation by euill angells.* I can prooue this by many more examples of holy Text,

Text, namely, how God doth punish and plague with sickenesse, diseases and death, by these his destroying ministers, or organicall causes, which hee created of set purpose, to performe his will in this afflicting manner; but it cannot be prooued that hee did imploy them in the contrary office, namely, in that of healing and curing: For, when he is pleased to cure or heale, he hath an infinity of good Angels to performe that office, all which are concluded vnder the dominion of the Archangel, *Raphael*, which therefore hath that name, *Quasi medicina Dei*, as who should say, *the medicine of God.*

I must therefore conclude, that as the onely act of God, is as well to wound as to cure, so hath he ordained Instruments or Organs to serue his turne in the execution of both these operations: which are so contrary one to the other in condition, as light is to darkenesse, or good to euill. Now, that it is the act onely of God, as well to heale by his good Organs, as to strike and wound by his destroying Organs; wee learne out of many places of Scripture. *Si plaga afficiet Iehoua Ægyptum, qui plagis affecit, sanat cum conuersi fuerint ad Iehouam, If God will afflict Egypt with plagues, hee that afflicteth with diseases, can againe heale the afflicted, when they turne vnto him*; And, yet, *Dauid* confesseth, that he did afflict them with euill angels: and *Iob* saith, *Deus est qui vulnerat & medetur, percutit & sanat. It is God that woundeth and cureth, he striketh and healeth*, and yet it was Satan, which was Gods hand to act *Iobs* misery. And in another place; *Ego occidam, & viuere faciam, percutiam & sanabo, & non est qui de manu mea possit*

Isa. 17. 22.

Iob 5.

Deut. 32. *eruere: I will kill, and I will make to liue, I will strike, and I will heale, and there is not one that can escape my*
Wisd. 16. 13. *hand.* And *Salomon*; *Tu vitæ & mortis potestatem habes, deducis ad portas inferni, & reducis, & manum tuam nihil potest effugere: Thou hast the power of life and death in thine hand, thou bringest into the mouth of the graue, and deliuerest, or bringest backe againe.* Whereby it is manifest, that it is onely God, who eyther miraculously, or by vertue of his creatures, which he hath instituted for this, or that wholesome purpose, that cureth, and againe woundeth, by the meanes of his organicall ministers, be they angelicall or humane. As for example: hee causeth his Angell *Raphiel*, to make vse of the fish his Liuer and Gall, for the chasing away of the destroying Fiend, and to heale the blind *Tobias*. Also the Angel did giue the vertue of healing vnto the Lake Bethesdas. And a-
Psalme 91. gaine, the *Psalmist* saith, *Plaga non appropinquabit tentorium tuum, nam Angelis suis præcipiet de te*; but that by any authority of Text hee made vse of Satan, or any of his darke angels, to accomplish any such deed of light, or to employ any of Gods creatures, as are the Fat, Blood, or Flesh, to cure a wounded or vlcerous creature, when I can finde it in Scripture, I will in some sort beleeue it; but because that will proue too long a search for Master *Foster*, and againe, I finde the precedent places of Scripture to be generally against it; therefore I conclude, that the mystical curing by the Weapon-Salue is the mercifull gift of God only. Wherefore vnto him wholly, and vnto no diuell in hell, be ascribed all vertue, power and glory, for his mercies in generall, and

for

for this vertue and property of healing by the weapon-salue in particular, for euer, Amen. *Blessed* (I say with the Prophet *Dauid*) *be the Lord God of Israel, who onely worketh all wonders,* and therefore effecteth this wonderfull manner of curing, which passeth mans vnderstanding. To him therefore be ascribed, for it, all praise and honour for euermore. Psalme 71.

CHAP. III.

How by an abstruse inquisition made into the mystery of Sacred Philosophy, the question proposed, concerning the lawfulnesse or vnlawfulnesse of the Weapon-salues vsage, is resolued, and Mr. Fosters Sponge well squeesed.

IN this precedent Chapter, I haue proued Thelogically, and that by pure examples out of Scripture, that the diuell was the spirituall Organ, ordained by God in the creation for an vse cleane opposite vnto that of curing and healing: and therefore it is vnlikely, that now in his latter dayes after so many destructions committed by him, in his former age, hee can become a sauer and healer of diseases.

Now wil I proue in a more euident manner, and that by Sacred Philosophy, that Gods viuifying Spirit, mouing in the ayry Organ of the World, doth by his vertuous application or aspect to the weapon salue, effect the eure of such as are wounded. And I call this manner of prouing Theo-philosophicall, or belonging vnto Sacred Philosophy;

because it respecteth the nature of this manner of curing, as it receiueth his essentiall act and being from God, mouing and acting in and by his created Spirituall Organs, in and ouer all. Of this manner of Philosophy, S^t. *Paul* speaketh thus, *Videte ne quis vos decipiat per philosophiam, & inanem fallaciam, secundū traditionem hominum, secundum elementa mundi, non secundum Christum, quia in ipso habitat omnis plenitudo diuinitatis corporaliter, & estis in illo repleti, qui est Caput omnis principatus & potestatis. Beware, lest there be any man that deceiue you through philosophy and vaine deceit, according to the traditions of men, according to the rudiments of the world, and not after Christ, for in him dwelleth the fulnesse of the God-head bodily, and yee are complete in him, who is the head of Principalities and Powers.* By which words hee seemeth to terme the Ethnick philosophy vaine and deceitfull, forasmuch as it is framed our, according to the rudiments of this world, which doe ordaine many essentiall subalternate Agents acting and operating absolutely and simply of themselues without any consideration had vnto the Catholicke and supreme Power of God the Father of all things, from whom radically all essentiall actions proceed, which are afteward effected by our Lord Iesus Christ, by whom all things haue their being, and not from any subalternat agent, or efficient creature. For though they serue as organicall ministers; yet they are but dead, except God apeareth and opperateth in them by his Spirit, and therefore is all act and operation attributed vnto God, as it is proued before by the Apostle, saying, *One God operateth all in all:* And againe he

Coloſ. 2. 9.

1 Cor. 12.

he saith: *Though there be, that are called Gods in heauen and in earth; yet, vnto vs there is but one God, who is the Father, of whom are all things, and we in him; and one Lord Iesus Christ, by whom are all things, and wee by him:* For this cause is God called *Alpha and Omega, the beginning and the end*, namely, as in himselfe he decreeth all, and by his Word he essentially operateth and effecteth all, and that immediately. Now that His very Spirit is in all things, the wise *Salomon* doth intimate expressely, saying, that *the incorruptible Spirit of the Lord is in all things, and that from the Spirit of Gods mouth proceedeth the vertues of all things*, as the Prophet *Dauid* telleth vs: which being so, it must consequently follow, that the essentiall forme or life of euery Creature in this world, must depend on this Spirit, and haue his centrall seate of Actiuity in proportion more or lesse from this Agent of Agents, who as it acteth in the Center of all things; so is it euen continuat vnto the circumference, that is, from *Alpha* or the Center, vnto *Omega* or the Circumference: for else would there bee a diuision of the diuine Essence, which is impossible. And for this cause is God said to fill all, and to operate all in all; wherefore the Apostle concludeth (as before) that the Ethnick Philosophy framed out by the tradition and inuention of mans wisdome, is false and deceitfull; but that which is founded onely vpon Christ, is to bee embraced; because, that in him dwelleth the fullnes of Diuinity, which operateth all in all, according vnto the will and decree of his Father: who is the head of all *Potestates* and principalities, and

1 Co. 8.

Apoc. 1.

Sap. 12. 1. Psal. 33. 6.

consequently of all Angels; And therefore Angels can effect nothing, but as he acteth in them and by them as his spirituall Organs. Loe, this is therefore that Theosophicall subiect, whereby I make my strickt Inquisition into the mystery of this manner of healing by the Weapon-Salue. And thus much for a preamble to the discourse. Now to the purpose:

Wee must obserue in the cure done by this Weapon-Salue three principall things, namely, the partie wounded, the Oyntment curing, and lastly, the occult actiuity, which raigneth in the blood and issueth from the blood vnto the Oyntment.

The party wounded may rightly be compared to the world, and therefore is called a little world: he is composed of heauen and earth; namely, of spirit and body, and as the Creatour did send out his Spirit, which moued vpon the waters, and did informe, animate and viuifie them; so that (as S^t. *Peter* saith) of them and by them were the heauens and the earth framed, and by this spirituall Word established vnto this day: euen so mans heauen and his earth are fashioned out by the same eternall spirit of life, on which it relyeth and continueth in his specificall succession, euen vnto this very day. And therfore is it said, *Ye are carued out of one and the same Spirituall Rocke*, and that *In him wee liue, wee moue and haue our Being*: and that *we are the Temples of the Holy Ghost, and the Members of Christ*, and that *We are in God the Father, and by our Lord Iesus Christ*, (as it is rehearsed before) and that *Regnum Dei*

Isaias 51.
Acts 17.
1 Cor. 3.
1 Cor. 8.
Luk. 17. 21.

sit

sit intra nos, The Kingdome of God is within vs: Neither let vs ascribe this Gods goodnesse to our selues alone, since that it extendeth it selfe to euery Creature besides, though not so abundantly. For, *in Verbo erat vita, in the Word was life,* and *Iudith* saith in her prayer: *Seruiat Deo omnis Creatura, quia dixisti & factæ sunt, misisti Spiritum tuum & creatæ sunt: Let euery Creature serue thee O Lord, because thou spakest the Word, and they were made, thou didst send forth thy spirit and they were created.* And the Prophet saith: *Hæc dicit Deus creans cœlos, extendens eos firmans terram & quæ germinant in ea, dans flatum populo qui est supra eam & spiritum calcantibus eam: Thus saith the Lord, who hath created the heauens and extended them, and fastned the earth and all things that grow out of it; who giueth breath vnto the people that is vpon it, and spirit to those Creatures that tread vpon it.* And King *Dauid*; *Deo dante Creaturis colligunt; abscondente faciem suam, perturbantur; recipiente spiritum eorum, exspirant; emittente spiritum suum, receantur: God giuing to the Creatures, they receiue it; hiding his face from them, they are troubled; taking back againe from them their spirit, they dye; and sending forth his spirit, they are recreated or reuiued.* And Iob, *hominem constituit Deus super terram, apponens ad eam animam suam; si spiritum seu flatum eius ad se reciperet, deficeret & exspiraret omnis caro: simul & homo in cinerem reverteretur: God made man vpon earth, giuing vnto him his soule or life. If he should receiue or draw vnto himselfe his spirit or breath of life, all flesh would dye, and also man would returne to ashes.* By all these authorities we are taught, that the life, forme, and nature of euery,

Iohn 1. Iud. 16. Esa. 42. 5. Psal. 104. 29. Iob. 34. 13.

euery Creature, doth essentially spring and proceed from God, and therefore what gift of healing is found to proceed either from compounded or simple medicines, be they Angelicall, Celestiall, Elementall, or of an Animall, Vegetable, or minerall composition, it proceedeth from their Creatour, as being either bestowed vpon them in their Creation for that wholesome purpose, or else miraculously and beyond the common course of Nature imparted vnto some Creatures to effect. And therefore man ought not rashly to condemne a medicine, because it worketh after an other manner then the vulgar doth: For God hath allotted vnto some medicines, occult & hidden properties; and therefore worke they not by an externall and euident elementarie qualitie. And this occult vertue is called by some wise men: *Angelicus actus, qui est tanquam inter Deum & Naturam virtus media, à quâ fiunt operationes in rebus quæs natura earum vel non faceret vel sic faceret, quas alij dicunt prouenire a proprietate occulta, & alij quia tales:* An Angelicall act, which is, as it were, a middle vertue betweene God and nature; whereby operations are effected in things, which the elementarie Nature of them, could not performe, or would so bring to passe, as they which are said by some to proceed of an occult quality, and others *quia sunt tales:* And such was the effect in curing by the water of the poole of *Bethesdas*; not that the manifest elementary quality of the water did it; But the Act of the Angell which mooued it: In like manner can no man expresse any naturall reason that is manifest,

Reuelin. de Art. cab.

for

for the attraction of the Iron by the Loadstone, or of straw by Amber, or why the Loadstone looketh towards the North, or why the Laurell or Baytree preserueth from the harmes of lightning and thunder, and likewise how directly this cure is effected, &c. The causes of these things are occult and hidden vnto the common philosopher; but to come a little neerer to the point.

It is apparant, then, that the incorruptible Spirit is in all things, but most abundantly (next vnto the great world) in the little world called man: For as in the great world, God is said rightly by *Ierome* his translations (leauing the corruption of others) *to haue put his Tabernacle in the Sunne*, from whence by a perpetuall, and neuer dying motion, hee sendeth forth life and multiplication, to euery member and creature of the great world, and by the agility of his Spirit, (for *Salomon* saith) *It is omnibus mobilior, the most moueable of all things*, hee moueth and giueth life vnto the whole Spirit of the world; which also the same wise man doth iustifie in these words: *Sol gyrans à meridie flectitur ad Aquilonem: lustrans vniuersa in circuitu pergit spiritus. The Sunne mouing from the South, bendeth toward the North, illuminating the whole world, the spirit or ayre of it doth mone circularly.* Whereby hee argueth, that the spirit in the Sunne animateth and giueth motion, life and spirit vnto the ayrall spirit of the whole world (*for without his assiduall motion and act*, as *Aristotle* and all other Philosophers confesse, *the ayre would soone be corrupt, and be as it were dead, and of no validity*) for the reason heereof, the holy Text concludeth,

Wisd.1.

Wisd.7.

Eccl.1.

that *the Holy spirit of discipline filleth the whole world.* So also, and in the very like manner, the same incorruptible spirit filleth the little world (*est enim Templum Spiritus Sancti it is the Temple of the Holy Ghost*) and hath put his Tabernacle in the heart of man, in which it moueth, as in this proper macrocosmicall Sunne in Systole, and Diastole, namely, by contraction and dilatation without ceasing, and sendeth his beames of life ouer all the whole frame of man, to illuminate, giue life, and circular motion vnto his spirit. And thereupon the Apostle reciprocally saith of this little world, as in another place of the great one, *In Deo viuimus, mouemur, & sumus; In God we liue, moue, and haue our being*: also as this abstruse spirit doth giue heate by his actiuity and essentiall motion vnto the great world, the very same it doth effect in the little world, and all things else, when it doth not *quiescere*, or *in se delitescere*, that is, not rest or withdraw his owne act within it selfe, as shall be expressed forthwith. This therefore being well considered in the first place, we proceed thus:

2. Timoth. 6.

As this Principall and centrall mouer in the spirit of each world, doth radically, and soly act and moue essentially in and ouer all, namely, from the centre to the circumference, his *Primum mobile*, or first moued in the great world, is the principall Ætheriall region or spheare, by the circumrotation whereof, the Sunne (which as *Dauid* saith, is a vessell full of the Glory of God) is wafted about the earth in 24. houres, that thereby the whole spirit of the world may be recreated with life, vegetation, and multiplication. And therefore this Spirits first, and

most,

moſt worthy ſpheare, in which it centrally doth moue, is the Quinteſſentiall or Ætheriall ſpirit of life, which by his preſence is viuified and animated: and this Ætheriall ſpirit being the immediate vehicle of that incorruptible ſpirit of life, is carryed in the groſſer elementary or ſublunary ayr, by which *medium* it penetrateth, into animall, vegetable and minerall bodies by inſpiration or exſpiration in animals partly occult, as by the pores of the body, & partly manifeſt, as by the lungs, & in vegetables and minerals occultly, and only to be perceiued with intellectuall eyes, and ſo giueth life & multiplication to euery thing. As this emanation came from God, into the world, the Prophet ſaid, *Veſtitur lumine quaſi veſtimento*, *hee is clothed with light, as with a garment*, and ſo *Verbo Domini facti ſunt Cœli, & ſpiritu ab ore eius omnis virtus eorum: by the Word of the Lord the heauens were made, and by his ſpirit, all the vertues thereof*, among the which vertues, life, forme, vegetation and multiplication were the chiefeſt. As hee tooke poſſeſſion of the Etheriall, or ſtarry heauen, the ſame Prophet ſaith, *Poſuit Tabernaculum ſuum in Sole; hee made the Sunne his Tabernacle.* Againe, as hee endued the groſſer veſtiment of the ayre, ſo the Prophet ſaith, *Denſa Nubes tigurium eius, qui vehitur ſuper alas venti: Hee made the thicke and darke cloud his dwelling place, who is carryed on the wings of the wind:* Againe, *he ſpake in thunder, and lightning went from his noſtrills*: as hee entred into the little world, or man, ſo the Apoſtle ſaith, *Vos eſtis Templum ſpiritus ſancti, Yee are the Temples of the holy Ghoſt*; *Vos eſtis membra Chriſti, Yee are the members*

Pſal. 104. 2.

Pſal. 33. 6.

Pſalme 18.

Pſalme 104.

2 Reg. 22.

bers of Christ. And againe, *Aperiatur terra, & pariet Saluatorem; Let the earth open, and it shall bring forth a Sauiour*; as hee penetrated into the earth, so the
Isai 45.8. Wise man saith, *Spiritus sapientiæ implet orbem terra-*
Wisd. 1. *rum.* To conclude; as to create, viuifie, and sustaine each creature, hee put on all things, so hee saith:
Wisd 12. *Spiritus incorruptibilis ineſt omnibus*; and againe, *Spiritus Dei implet omnia:* whereby it is euident, that this diuine and incorruptible spirit, by which wee liue, moue, and haue our being, is in man, for without it hee is dead, a snuffe, a nothing: his place therefore, or the heauen wherein it moueth, is our Æther, or heauenly spirit, which acteth inuisibly in our ayeriall vehicle: the grosser and courser part whereof, is blood, as well vitall or arteriall, as naturall and venall. Hence came those especiall ordinances, or legall precepts, which were giuen by God, touching the blood, not only of man, but also of beast: For as much as it was the seat of the
Gen. 9.5. spirit of life, *Sanguinem* (saith God) *ſedem veſtrarum animarum requiram, I will require your blood, which is the seat of your liues or soules*; and againe, *Sanguinem hominis qui effuderit, per hominem ſanguis eius effundatur, quoniam in imaginē ſuam fecit Deus hominem; whosoeuer sheddeth the blood of man, by man let his blood be shed, because God made him after his owne Image*; whereby is argued, that by reason of the diuine spirit, which dwelleth in mans blood, by the which we are fashioned after the Image of God. God himselfe hath giuen an especiall charge, to haue a respect vnto the blood. For this reason therefore did the voyce of the blood of *Abel*, cry out for vengeance against

gainſt the homicide *Cain*: Yea, ſo precious was the Blood, euen of common Animals or vnreaſonable Creatures that *their blood was prohibited to bee eaten with their Fleſh*. And againe: *Hee that eateth the blood of the creature ſhall die the death*. And in another place he ſheweth the reaſon. *Qui comederit ſanguinem, obſirmabo faciem meam aduerſus animam illius, quia anima carnis in ſanguine eſt, & ego dedi illam vobis, vt ſuper altare in eo expietis pro animabus veſtris, & ſanguis pro animæ piaculo ſit: Whoſoeuer ſhall eate the blood of the Creature, I will ſet my face againſt his Soule, becauſe the life of the fleſh is in the blood, and I haue giuen it vnto you that by it you may expiat on the Altar for your ſelues, and that the blood may ſerue for an Oblation for your ſoules*. And for that cauſe man is by God commanded, that *if he in the chaſe or otherwiſe kill a wild beaſt, hee ſhould powre out his blood on the earth*. And againe: *Sanguinem omnis Animalis non ſumetis in cibo; Thou ſhalt not eate of the blood of any liuing Creature*.

Gen. 9. Leuit. 3. 17. Leuit. 17. Leuit. 17. Ibid.

Sanguis cum Carne non edendus: *The Blood is not to be eaten with the Fleſh*. Cron. 9.

Sanguis hominis etiam à beſtia requiritur: *The blood of the man is required of the beaſt*. Ibid.

Sanguinem & Adipem omnino non comedetis: *You ſhall wholly abſtaine from eating the Blood and Fat*. Leuit. 3.

Sanguinem non comedat omnis anima e vobis: *Let not any man amongſt you eate of blood*. Leuit. 17. 19.

Sanguis animalium pro anima eſt minime comedendus: *The blood of all beaſts or animalls, in Generall, are not to be eaten for their ſoules or liues cauſe*. Deut. 12.

Sanguinem omnem Animalis tam mundi quam im- Deut. 15.

Deut, ib. *mundi non comedes, sed effundas super terram quasi aquam: Thou shalt not eate the blood of any liuing Creature, bee it cleane or vncleane; but shalt powre it out as water vpon the earth.*

And the reason is, because the Blood is the seate of the Soule or vitall Spirit, which is inspired by God, and therefore it is said.

Cron. 9. 5. *Sanguinem, Sedem animarum vestrarum, requiram: I will require of you that shed blood, your Blood; For asmuch as it is the Seate of your Soules or Liues:* As who should say, *I haue animated the internall Spirit of your Blood with my Spirit of Life, and therefore be carefull of it.*

By all these places therefore, we may easily discerne, how the vitall spirit of man, not onely of man; but of beast also, is contained in that ruddie vehicle of the blood, as the Etheriall Spirit in the Airy, and that the essentiall mouer and guider of the sterne in this Spirituall barke of man, is the incorruptible Spirit of God; *by whom wee liue, moue, and exist.* All this *Mercurius Tresmegistus* (that diuine Philosopher) seemeth to confirme in these words: *Anima hominis in hunc vehitur modum; mens in anima, anima in spiritu, spiritus in corpore; Spiritus per venas arterias q; sanguinemq; diffusus, animal vndiq; ciet. Mans soule is carried in this manner; the mentall beame is carried in the soule, the soule in the spirit or ayre, the spirit in the body: The Spirit being dispersed through the veynes and arteryes, doth stirre vp and moue the liuing creature in euery part.*

Pim. 12.

These things being thus euidently proued out of holy writ, we will now proceed vnto a greater mystery,

ſtery concerning the double propertie of this Spirit of life in both worlds, that thereby we may demonſtratiuely come by little and little vnto the very point or perfect reſolution of the queſtion in hand.

That eternall Lord God (who is all one and the ſame Spirit, becauſe of an indiuiſible Eſſence) is he that viuifieth the Creature; and againe taketh away the life of it at his pleaſure, as hath been prooued already, for that he operateth all in all, according to the Apoſtles words: and meruaile not, though I ſay, hee worketh contrary effects, although he be but one indiuiſible Eſſence, for theſe are the words of *Salomon*: *Spiritus Diſciplinæ ſanctus eſt vnicus ſeu ſimplex, multiplex, &c. The Spirit of Wiſdome is one and ſimple, and yet manifold*; ſimple in himſelfe, but manifold in operation: And doth not *Dauid* acknowledge ſo much when he ſaith; *Deo emittente ſpiritum ſuum, recreantur Creaturæ; abſcondente faciem ſuam conturbantur, recipiente Spiritum eorum exſpirant, &c: God ſending forth his Spirit, recreateth the Creatures; but at the hiding of his face, they are troubled: and when he receiueth or taketh vnto him their ſpirit, they dye*, &c. Touching the firſt member of this axiom of *Dauid*, he proueth it elſe-where thus: *Vita adeſt beneuolentiâ Iehouæ; Life proceedeth from the benignity of Iehoua. Vitæ reſtaurator eſt Iehoua, Iehoua is the Giuer of life. Vitæ meæ Fontes omnes à Deo; all the Fountaines of my Life are from God. Vitæ prolongatio eſt Benignitas Iehouæ; the prolongation of of Life is the Benignitie of Iehoua.* Whereupon it is euident, that the Spirit of God is the immediate Creatour, Actor, Preſeruer, and Multiplier of Life.

Wiſd. 7. 22.

Pſalm. 104.

Pſal. 30. 6.
Pſalm. 41. 3.
Pſalm. 87. 7.
Pſalm. 90. 17.

As

31.17. As for the second Member, thus much: *Deus malos relinquit, & abscondit faciem suam ab impijs, vt obueniant ijs mala multa & angustiæ: God leaueth the wicked, and hideth his face from the impious, that euill and necessity may encomber them. Sic increpare solet mortales in lectulo: thus doth hee chide and punish mortalls in their beds, as Iob hath it.* Thus did hee send his plagues vpon the Egyptians; Thus made hee *Ieroboams* hand to wither; Thus did he strike with leprosie *Miriam Arons* Sister; Thus did hee afflict with the Hemorrhoides the *Ashdedomans*; Thus laid he the plague on *Ezekias*; namely, by hiding or with-holding his Spirit: And againe, by emitting his beames of life, he recouered him. And therefore saith *Dauid: Vitæ hominis spatium est miserum absq; benignitate Iehouæ: The space of a mans life is miserable without the benigne Presence of God.* For, hee that is sicke, seemeth to be still dying.

Exod. 9. 2 King 4. Numb. 12. 1 Sam. 6. 2 King 10.

Now to the last clause of the aforesaid text of *Dauid*: God said when hee perceiued the wickednesse of men; *Non permanebit spiritus meus in homine in æternum, quia caro est, eruntq; dies illius centum viginti annorum: My Spirit shall not remaine perpetually in man, because he is flesh, and his dayes shall bee an hundred yeeres and twenty.* And *Iob* saith (as before) *Hominem constituit Deus super terram, apponens ad eum animam suam, si spiritum seu flatum eius ad se reciperet vel traheret, deficeret & exspiraret omnis Caro, simul & homo in cinerem reuertetur: God made man vpon earth, giuing vnto him his soule or life, if hee should receiue or draw to himselfe his spirit or breath of life, all flesh would faile and dye, and man also together with*

Gen. 6. 3.

24.13.

with them, would returne vnto ashes. And againe, *Spiritus Dei fecit me, & inspiratio omnipotentis viuificauit me; The Spirit of God made me, and the breath of the omnipotent did viuifie mee.* Iob 9.

For this reason therefore, the aforesaid action of *Dauid* shall be the maine foundation, on which I will rely, as well in my proofe, as also to shew the various properties of this diuine and incorruptible essence in the spirit of both the worlds; and I will prooue vnto you euidently, that as this spirit worketh in the greater world, so also in euery respect it bringeth foorth the like effects in the lesser.

Wee finde that it is but one spirit in the great world, though in a contrary propertie that animateth fourefoldly the foure winds, which are sent from the foure corners of the earth to blow, and thus I proue it: *Deus edit glaciem flatu suo, flante Deo concrescit gelu, seu glacies, & coarctatur superficies aquarum: God by his breath procureth Ice, when hee bloweth from the North, hee maketh the Ice to congeale and grow together, and doth contract, or straighten the superficies of the waters into Ice.* And the Kingly Prophet more pertinently; *Deo imittente sermonem suum in terram, quàm celerimè excurrit verbum, qui niues dispergit sicut lanam, & pruinam quasi cineres, deycit gelu suum tanquam frusta, coram frigore eius quis consistat: Emittit verbum suum liquefacit ista, simul ac efflat ventum suum effluunt aquæ: God sending forth his Word vpon earth, it runneth swiftly, which spreadeth the snow as wooll vpon the earth, and the frost like ashes, and casteth downe the Ice as gobbets, who is able to resist his cold; hee sendeth forth his Word, and melteth these congealed bodies againe,* Iob 38. Psalme 147.

so soone as hee bloweth foorth his Wind, the congealed waters moue and flow againe. Here it is euident, that the diuine Spirit is the essentiall actor in this Northern blast, which is an enemy to the act of life: For, as God did emit and send forth the beames of his light, from the infinit fountaine of his being, to chase away cold, by dilatation of spirits, and to breede a hot humidity in the spirit of the world, thereby to inact it with life and motion, and to make those spirits fluent and actiue, which before were congealed with the power of his contracting property, that is opposite vnto the other: so againe, by the priuatiue Agent, or his Boreall attribute and property, which is cold, hee contracts dilated spirits, and maketh them of moueable, fixe; of light & transparent, dark and opack; of liuely spirits, substances without life; of liquid and fluid, vnmoueable and congealed; and in conclusion, *motus* is so turned into *quies*, motion (I say) into rest; *actus* into *potentiam*, act into puissence; *positio* into *priuationem*, position into priuation: But contrariwise, when he meanes to reuiuifie, and, as it were, cause the dead spirit of the world to rise, or reuiue againe, he sendeth out a Southerne spirit or blast, of a cleane contrary property, namely, a wind, whose nature is hot and moyst, and therefore in the consequence of the foresaid Text, it is said, he sendeth out his word, and melteth all these: so soone as hee bloweth forth his wind, the waters and spirits which were made dead, spisse, fixe, congealed and opack, are beocme aliue, moueable, fluent, subtill and diaphanous or transparent.

If

If Mr. *Foſter* like none of theſe teſtimonies; I will yet goe a little further, and make an ocular demonſtration to proue it, thereby the better to perſwade him; if hee will be pliable vnto her who is the mother of fooles, namely, experience: Let him but looke therefore vpon the Kalander glaſſe (an Inſtrument commonly knowne amongſt vs here in England, called by others the weather glaſſe) and hee ſhall ſee, that the ayre contained in it, will be contracted and thickned by cold: and to proue thus much, hee ſhall finde the water to be drawne vp by ſo many degrees in the neck of the glaſſe, as the externall cold hath dominion in the ayre, which proueth euidently, that cold doth contract the dilated ayre in the glaſſe, from a larger roome into a ſtraighter; and conſequently that the ayre is thicker and neerer to congelation, fixation and reſt, then it was before. Contrariwiſe, hee ſhall finde, that the ayre included; feeling the heate of the externall ayre, by little and little, to get dominion ouer the cold, will dilate it ſelfe, and by dilatation is made more mobill, ſubtill and liuely; and therefore requireth a larger capacity, as is ocularly proued thus; namely, becauſe the water is ſtrucke down by ſo many degrees lower, by how many the externall heate doth vanquiſh the cold in the ayre. But perchance my aduerſary will ſay, What haue we to doe with this? Theſe are naturall concluſions, and not belonging to Gods act or property: And how proue you that the other winds are the eſſentiall acts of God? To this I ſay, That if God operateth all, and in all, then this operation in the glaſſe,

much more that in the winds, is the act of God, and as wee finde that the incorruptible spirit doth moue and operate two manner of contrary wayes, namely, from the center, to the circumference, by emanation and dilatation, by the which meanes it stirreth of it selfe, who is the center of all things, whose circumference is no where; but comprehendeth all circumferences or bodies, and maketh them to exist and liue, so also this vniuersal centre, contracting it selfe in it selfe, maketh all things in act potentiall, of a liuing creature, a dead carcasse, of an agill and mobill thing, a stupid and vnmoueable one: Lastly, of an actuall positiue something, a potentiall priuatiue nothing. Wee see it plainely performed according vnto the precedent Text of *Dauid*, in the spirit of the world, for as much as it is altered from one forme to his opposite, according vnto the variety of the property or wil of him, which is the internall agent of all the world. *The incorruptible spirit of the Lord* (saith *Salomon*) *is in all things*; If in al things, then as it is the most worthy, and of the highest dignity, and the most mobill and operatiue spirit of all spirits, it worketh centrally, and mooueth all the externall wheeles of the whole machine of the creature in which it is, and consequently operateth *à centro ad circumferentiam*. If it doe *quieseere in centro*, *rest in the center*, all the externall wheeles haue lost their life: For it is, *in him it liueth, in him it mooueth, and in him it existeth*. And therefore, without he act, all is stupid and dead like a senseleese stone, as *Dauid* and *Iob* haue taught vs. Now to proue that it is this spirit of God which doth agitate and animate the winds,

Wisd. 12.1.

winds, we haue many other expresse Texts of Scripture to confirme it. *The whirle wind* (saith *Iob*) *commeth out of the South, and the cold from the North wind; at the breath of God the frost is giuen, and the breadth of the waters is contracted.* Againe, *Ventus profectus a Iehoua abreptas coturnices à mari disseuit ad castra, &c. A wind proceeding from Iehoua did scatter the Quailes which it brought from the sea in the camp.* Againe, *Vento tuo flauisti & operuit eos mara; Thou didst blow with thy breath or wind, and the sea couered them.* Againe, *flatu narium tuarum coaceruatæ sunt aquæ; The waters are accumulated and heaped together, by the blast of thy nostrills.* And againe, *Iehoua adduxit ventum Eurum, seu Orientalem, and God brought an Easterly wind.* Againe, *ventum Occidentalem vehementem immisit, &c. he sent out a vehement Westerly wind.* Againe, *ventus procellosus efficiens Verbum Dei, the stormy wind doth effect the Word of God.* Wee doe not say that the wind is the reall breath of God; but a created spirit or ayre, animated by the increated spirit of the Lord, who according vnto the will of him that sent it foorth, doth sometimes contract his vertue in himselfe, from the circumference of the creatures spirit, and then the creature is dead and vnmoueable, and starke cold, for want of the warme and comfortable act of this spirits emanation, from the centre to the circumference, according to the words of *Dauids* former Text, *Deo abscondente faciem suam, à creaturis, conturbantur, recipiente spiritum eorum expirant. God hiding his face from the creatures, they are troubled, and resuming his spirit againe they dye,* that is, if in part he contracts himselfe, or hides the viuifying beams

Iob 36. 9. Numbers 11. Exod. 15. 10. Exod. 18. 8. Exod. 10. Exod. 10. Psalme 144.

of his countenance, they are sicke and troubled; but if hee withdraw the spirit of life wholly from the circumference of the the creatures spirit, into it selfe, who is in the centre, and euery whereunto the circumference, they dye, or expire.

Master *Foster* may reply; what is all this to the purpose of man, who is the maine subiect wee haue in hand, or what haue wee to doe, though God by his Spirit worketh a priuatiue property in the spirit of the world by congealation or contracting it from the spirits circumference vnto the centre, leauing the spirit cold, destitute of heate, congealed, immobile, and as it were dead and without life, and that in his Northerne nature? what doth this concerne our matter? or what is this to the nature in man? or how can it touch the act of curing in our Weapon-Salue.

I answere, that as the selfe-same spirit is the cause of a foure-fold nature in the spirit of the great world, and as it causeth death and priuation by his Northerne and congealing blasts, and contrariwise, life and position by the opposite, or the relenting nature of his Southerne property; euen the selfe-same operation it affecteth, in the created spirit of the lesser world, or man: For, the selfe-same spirit that viuifieth the ayre in the great world after a foure-fold fashion, bringeth forth the very same effects in the lesser, which I proue in this manner.

Ezek. 37. 9 The Prophet saith, *A quatuor ventis aduenì ô spiritus, & perflato interfectos istos, vt reuiuiscant, &c. Come, O spirit, from the foure winds, and breath vpon these slaughtered*

slaughtered persons, that they may liue againe, and the breath came into them, and they liued, and they stood on their feet. By which words wee may gather these foure things: First, that it was one onely Spirit, which was indued with the property of the foure winds, according to whose variety in properties, the foure winds were animated with contrary natures, that they might worke after a foure-fold manner in the Catholike element, of the world, to effect the will of the Creator in any manner whatsoeuer. Next that, this Spirit which is the essentiall actor, and mouer in the winds, was that incorruptible spirit of the Lord, by the which hee vseth (according to that of the Apostle) *to viuifie all things*, 1 Cor. and vnto that of the Prophet, *dare flatum populo, & spiritum calcantibus terram; to giue breath vnto the people, and a spirit to all that trace on the earth*: or vnto that of *Iudith*, *emittere spiritum, & creare omnes* Iudith 16. *creaturas, to send foorth his spirit, and to create by it all creatures*: or according to that of *Esdras*: 1 Esdr. 16. *Spiramine suo facere omnia, & scrutinare omnia in absconditis terræ: to make all things by his breath, and to search out by it all things that are in the bowells of the earth*; or according vnto that of *Iob*: *Apponere homini* Iob 34. 13. *animam suum, & cuilibet creaturæ, nam si spiritū, seu flatum suum ad se reciperet, vel traheret, omnis caro expiraret*: *to giue man his spirit of life, and to euery creature: for, if God should receiue, or draw vnto himselfe his spirit, all flesh would expire.* And therefore in this place, when the dead bodies should arise againe, hee commanded the Prophet to say, Come spirit from the foure winds, as if hee should say, Come, O thou Catho-

Catholike and Vniuersall spirit of life of the world, and doe thy office in viuifying and making the dead to liue againe. Thirdly, that this same spirit is it by which the Apostle doth acknowledge that *God worketh all in all*; sometimes giuing life by taking away the killing Northerne cold, and dissoluing the deadly or immobil congelation of spirits, which did stupifie them, as it were, with the sleepy and restfull enchantment of *Morphæus* by his Southerne or Easternely properties, which is to liquifie, resolue, and giue a new motion and life to spirits congealed and stupified by the Northern property: and therefore *Dauid* saith in the foresaid Text, *Emittit verbum, & liquefacit ista; simul ac efflat ventum suũ effluunt aquæ: Hee sendeth forth his Word and melteth them; as soone as hee bloweth forth his wind, the congealed, and as it were dead waters, moue and flow againe*: whereby we ought to obserue that it is Gods Word, or his incorrupble spirit which animateth the winds. Fourthly, that the very selfe-same spirit, which viuifieth and giueth life and motion vnto the great worlds spirit, and at his pleasure, by a contrary property, killeth, stupifieth, ceaseth to act by life & motion, congealing mortally, doth performe the very selfe-same office, when the will of the Father is in the Catholike spirit of the little world, or man, yea, in euery creature. And therefore *Iob* saith, *It is God that woundeth or striketh, and it is he that cureth; the reason heereof, hee sheweth in the place before mentioned*, as also wee may find in Deuteronomy: *I will kill and I will make aliue againe*; and *Salomon* saith, *Thou hast the power of life and death in thine hand; Thou bringest vnto the*

1 Cor. 12.

Iob 5.

Deut. 32.

graue,

graue, and bringeſt backe agatne: and the Sonne of *Syrach, Vita & mors, bonum & malum à Deo ſunt. Life and death, good and euill are from God.* Wherefore, as this ſecret and myſticall ſpirit, hath breathed into the dead a blaſt of life, ſo that very blaſt or breath is eſſentially of the nature, property, and Will of the Breather, which was to make aliue, by a quickning, and not a ſtupifying ſpirit: and thereupon created ſpirits, which were before congealed and mortified, became now quickned and liuely, and were cloſed in an externall body, and in an ayery or bloody vehicle, which by vertue of this quickning blaſt, his ſpirit did moue in the channels or veines and arteries, being animated by the vertue of that ſpirit of life. And this is the reaſon that God did ordaine ſo ſtrict precepts, touching the blood of the creatures (as is ſaid before) namely, that it ſhould not be eaten, as is aboue related, becauſe, *in it is the ſpirit of life, or the ſoule of the creature,* in which is the ſpirituall vertue of the foure winds: For in this action of life, hee exerciſeth the very ſame property in the heart of the creature, or little world, as hee doth in the heauenly ſunne of the great world: For, as the Sunne is hot, operating by rarefaction, and exciting vnto motion, and therefore reuiuing and multiplying, as well in vegetation, as in generation, graines, plants, and other animated things of the earth, powring downe from aboue the beames of life, and light vnto the inferiour creatures, euen ſo this incorrruptible ſpirit, or blaſt of life, thus infuſed into man, is the ſpirituall Sunne of the little world, who maketh the heart (which re- Eccleſ. 7. 14.

presents the body of the celestiall Sunne) his Tabernacle, from which, by the arteries and vaines, he sendeth forth his beames, and animateth the vniuersall spirit of mans fabrick, and maketh the blood, agill, fluent and liuely, euer mouing and operating, vnto the nourishment and preseruation of the members, as well with naturall as vitall spirits, causing both corporall and spirituall vegetation and multiplication of parts in euerie specificall bodie.

But now, that I may in this place touch in few words, though somewhat allaterally, Master *Fosters* Aristotelicall limited spheare of Actiuity, which the old Schoolemen haue so tumbled and tossed in their externall Phantasies, without any centrall regard vnto this true and essentiall viuifying and vegetating spirits dilatiue or contractiue power: I would faine know, whether any worldly philosophicall Axiome can conclude or limit this princely spirit of the foure Winds, which bloweth and breatheth, as well in the great world, as little; when, where, how farre, and at what distance it pleaseth. I will first giue an example of his action from each wind in the great world, and shew you how it commandeth, carrieth and dilateth the spirit of the vegetable Creature. Wee can gather and collect the virtuall operation of the vegetable *ad distans*, by no meanes, but by the scent; as for example, *Rosemary and Sassaphras*, &c: Doe emitt their spirit into the Aire, at a proportionated distance more or lesse, according vnto the viuacity of the acting Spirit, which is in it; and yet neuertheleſſe

leſſe wee ſee, that, if the blaſt of any ſtrong wind, doth encounter the emitted ſpirit of the Creature, it dilateth it mightily from his centre or plant, and maketh a wonderfull large ſpheare of actiuity; and that greater or leſſer, according vnto the power of the wind. The caſe is apparant and found moſt true, by ſuch as trauaile by ſea neare Spaine: For, when the wind is Eaſterly, they can diſcerne the Aire thirty Leagues off the ſhore, to bee filled with the ſweet odour of Roſemary, which groweth abundantly in thoſe parts of Spaine: And euen in the very like manner about Guiana and Virginea, at the ſame or greater diſtance, the odoriferous ſcent of the *Saſſaphras*, with other ſweet woods, is ſcented by the nauigatours vpon thoſe ſhores; and that ſomtimes before they can diſcerne any land. What ſhall wee then ſay of the ſame ſpirit, which acteth in the little world or man, when his inſenſible breath or emanation tendeth affectionally towards the homogeniall place of his owne nature? I meane vnto the ointment, inwhich the ſelfe ſame indiuiſible nature, either in the blood, adhering to the weapon, or hauing penetrated in the weapon, without any ſigne of external blood, is bathed? Shall wee not beleeue, that by his emanation, it can carry along with it in the Ayre, the occult ſpirit of the vegetating nature of the wounded perſon, included ſecretly in a volatile ſalt, to act in the oyntment, vnto the reuiuifying of the ſopified ſpirit in the oyntment? No mary, ſaith Maſter *Foſter*! For, the *Saſſaphras* woods odoriferous ſpirit, and that of the Roſemaries are knowne by ſenſe, and

so cannot the breath of such an emanating spirit, with his volatile vehicle of vegetation, be perceiued. An excellent Argument in an externall and sensible Philosopher, who with Saint *Thomas* will beleeue nothing, but what he toucheth, smelleth, or tasteth: But intellectuall men may easily gather, that there is nothing that is externall and visible; but was first internall and inuisible. Neither can it be conuertibly said, that, what was internall, was externall. For, there are an infinity of inuisible and internal actions performed by God, in the closet of Nature; which falleth not into the spheare, or capacity of the sensuall or naturall man; but are onely by faith to bee beleeued. And for this reason, the Apostle saith; *Through Faith wee understand, that the world was ordained by the Word of God, so that the things that wee see, are not made of things which did appeare.* By which it is euidently proued, that all things were first inuisible, before they were by sense to bee discerned: And consequently, it is the property of an externall and carnall man, to beleeue nothing, but what hee perceiueth by sense, and to say, that if any thing appeare to sense, which was not knowne before, it is diabolicall and not of God; when the aforesaid text doth attribute all, reducing of inuisible actions, to the visible sense by the Word, not of the Deuill; but of God. All Philosophers therefore haue accorded, that it is one spirit of life, which onely operateth in mans body: But this spirit, according vnto his diuersity of distinct offices, indueth a diuers appellation: and therefore it is tearmed by them, in one respect

Heb. 11

Ratio-

Rationall; in an other Concupiscible; and in a third Irascible. By the first, it is apt to be illuminated, to vnderstand things that are aboue it, beneath it, and in it, and with it selfe. For, by this his propertie or faculty, it knoweth God aboue it selfe; the Angels which are ranked with it selfe, and whatsoeuer is comprehended in the whole circle of the heauens, beneath it selfe; such is his spirituall act of centrall emanation, by reason of that powerfull vertue, allotted her by God. By the second and the third it is inclined, either to desire and affect a thing, or to eschew and flye from it; that is, either to loue or hate, &c: And by this propertie of hers, she doth exercise herselfe about the Sympathy or Antipathy of those things, which are either proper or dissonant vnto her specifick nature. And therefore in this her office, she worketh mightily, in and about the effects of this Weapon-Salue, being that from these two later operations in her, proceedeth euery affection. For, as of Concupiscibility proceedeth all ioy and hope, because *Natura lætatur in sua naturâ, &c*: and therefore by the vnion of the liuely emanation, the dead or congealed spirit in the Salue, is quickned and viuified: So contrariwise, the liuing soule or naturall Spirit, in which the supernaturall Spirit doth act, is of it's owne nature obnoxious vnto a kind of spirituall dolor and feare, by reason of the Weapon that vsed violence vnto it; the which passions belong to, and are affected by the Irascible spirit; for asmuch as it either greiueth, or is made dolorous already at the violence offered, or fea-

reth to bee greiued or made dolorous by it. Theſe foure affections of the ſpirit of man, are the beginners; and as it were the common ſubiect of all vertuous and vicious actions, which befall vnto man. Now to expreſſe the large extenſion of that centrall ſpirit, which doth radically operate in the vitall ſpirit; the wiſeſt Philoſophers affirme, that it ſeeth it ſelfe in it ſelfe to the end, that it may rightly vnderſtand it ſelfe in it ſelfe. And when it will know God, it eleuateth it ſelfe aboue it ſelfe, by it's mentall beame; it penetrats all things, it beholdeth all things, as well preſent as abſent; it is, when it pleaſeth beyond the ſeas, and ſearcheth out things that are hidden: yea, and in one moment, it directeth and ſendeth forth his beames vnto the fartheſt limits of the whole world, and ſearcheth out the ſecrets of it: it deſcendeth downe vnto the deepe, and mounteth vp againe from thence vnto heauen, and cleaueth faſt to Chriſt, and is made all one with Chriſt. And muſt the infinite vertue of this all penetrating ſpirit, according vnto Maſter *Foſters* tenent, bee limited by any imaginary ſpheare of actiuity, aſſigned by the vaine Philoſophy of the Ethnicks, which as the Apoſtle ſaith, is framed out after the tradition of man and the world, and not by God? Doth he not warne vs to beware that wee be not deceiued by ſuch philoſophicall doctrine, which doth diſagree from the rules of Chriſt, in whom is the plenitude of the Godhood bodily? And muſt we now to obey Maſter *Foſters* phantaſticall *Idæa*, breake the Lawes of the Apoſtle, to be deluded by his falſe Philoſophy? But

to

to returne vnto our purpose.

All this which is aboue mentioned, being well considered, namely, the Catholike Nature of the Spirit, which breathed life into the creatures, the indiuisibility and indiuiduality of the giuer, and the gift which is giuen, *nam Essentia diuina est indiuidua: The diuine Essence is indiuisible and vndiuided*; and therefore the diuine Spirit imparted vnto the creature, is continuated and vndiuided, from him that giueth it: his infinity of extension, for asmuch as it is bounded with no limites: (and for this reason it is said, the Spirit bloweth where it listeth, and that without resistance) that this spirit can conuert it selfe from an actiue and liuely power, into a potentiall, congealing, &c: deadly property in the Creature, by withdrawing his actuall beames from the circumference of the Creature whither it did emit them for liuely actiuities sake, into the centre that is within it selfe, where it doth (in respect of the Creature) rest, and so depriueth the Creatures spirit by congealation of the motion, act and life, which by his spightfull Actiuity, it did impart vnto the naturall spirits, to make blood, fat, flesh and bones. For, this reason therefore (I say) namely, because of the presence of this incorruptible spirit, in the blood of the creature, God in any case forbids the Israelites to eate of blood: because (saith the Text) *the life of the flesh is in the blood.* Here therefore obserue, that the Spirit of life is from God, who viuifieth all things: the life of the blood and fat is in this spirit and of this Spirit, wherefore it is written in another place,

So thou his incorrupt. Spirit in Diuint Essence.

Leuit. 17.

Sangui-

Leu. 3. Acts 17.24.

Sanguinem & adipem omnino non comedetis, you shall by no meanes eate the blood and the fat, for the life of the flesh is in the blood, and the life of the bones is in the flesh. It is easily therefore to be discerned, what a concatenation heere is of members in succession, which deriue their liues from one and the same radicall essence or spirit, and are made by it to sympathise with one and the same harmony in the creatures composition; being that he hath made of one blood all man-kinde, as S. *Paul* doth fitly, and consequently being all flesh and bones, are made of one blood, there must be a great relation betweene them and mans blood in generall, and consequently betweene the blood and the oyntment which is made of them.

These things therefore being rightly pondered, as infallible grounds, wee conclude thus: In the Question proposed, wee are to obserue these fiue obiects: namely, first the wound, secondly, the blood which issueth from the wound, thirdly, the manner of conueyance from the oyntment, to the wound, at any reasonable distance, fourthly, the nature of the oyntment, and lastly, the manner of operation, whereby the cure is effected.

First, therefore concerning the wound, it is a violation of the worke, which the spirit of life did effect, namely, an effusion of blood, in which the spirit of life is carryed and moueth, a hinderance and diuerting of the course of the naturall humors, a diuision, and solution of the fat, flesh, and other such like parts from their integrity and continuity, an offence vnto that peaceable act of life, effected by that

that incorruptible ſpirit of God, which by this his property, or attribute, is apt to viuifie all in all. For, this cauſe therefore is this radicall, acting ſpirit intereſſed in this buſineſſe, or vnnaturall action, as finding his worke hindered, and his eſſentiall action diſturbed by the wound or violence offered: For, wheras the blood is the vehicle of it, and his viuifying act was to circulate in the organicall blood, and to cauſe tranſmutation of it into fleſh, and other parts for vegetation & multiplications ſake, and for the preſeruation of the *induiduum*; Now is the ſame blood ſluſed out at the mouth of the wound, and made inutill and of none effect; the body (for the animating of the which this ſecret ſpirit is euer diligently enclined) is debilitated and made drooping. Wherefore as the incorruptible and viuifying nature, hath intended to rectifie his humane ſpirit by her liuely actiuity, ſo verily is ſhe ready to oppoſe all violence offered, and to correct & repaire againe, all that which violent irruption hath cauſed; much like the wiſe Spider, who when her web is made imperfect, and in part broken, doth her diligence to bring it againe to its wonted perfection.

Secondly, the blood, as it is the vehicle of the ſpirit of life, though it be by the wound voided out; yet retaineth in it this ſpirit of life; but in another property: for, it doth not now act to liue, that is to ſay, it doth not ſend forth his beames from the centre to the circumference to cauſe life; but contrarily, being as it were diſpleaſed with the violence of the act, contracteth it ſelfe from the circumference into the centre, that is, from action in

the circumference of the creature, into it selfe, being contracted into the centre thereof, where it seemeth to rest, and so leaueth his bodily, and a very vehicle as congealed, stupfied and dead; and here is that mystery discouered, namely, the reason, why the murtherer being brought before the murthered, the spirit centrally resting in the blood, doth miraculously emanate and flow forth, and make fluent againe, the blood, as being stirred vp by the like spirit antipathetically, acting and agitating from the blood of the murtherer: For (as I said before) this spirit in his iracible property is as apt to hate, as in his concupiscible to loue: For this reason, the Text teacheth vs, that *the blood of a slaine man is required not onely of the murthering man, but of the beast, if it be shed by it:* And againe, *the blood of any thing must not be eaten*; which were but superficiall, if the spirit of life did not after the effusion of the blood, rest in the blood, as also the reason; that *the blood of such animalls as were slaine in hunting or hawking, should be buryed in the earth* would proue of little validity. For this cause it is said in another place, *Sanguine insontium commaculata terra; expiari non potest nisi per eius sanguinem, qui alterius sanguinem fuderit: The earth being commaculated with the blood of the innocent, cannot be expiated, but by blood of the other.* To conclude, Why should it be said, that *the blood is the seat of the spirit of life*, if it did not participate with it, after it is effused out of the wound, congealed, and as it were dead, and rest in the centre of it? yea, this spirit doth entirely leaue, and forsake the flesh of the dead, being that his life (as it is said) is in the blood; nor

Gen 9.

Leuit. 17.

Numb. 35.

yet

yet the very bones, foraſmuch as they participate of the nature of the moſt earthly part of the fleſh. Hence was it, that when certaine theeues had caſt the body of one whom they had murthered into the Tombe of *Eliſeus*, the murthered perſon did with the onely touch of the Prophets bones riſe againe to life, which could not haue been effected, if as well his diuine as viuifying nature had not participated with his bones; and vpon this it is ſayd, that *after death* Eliſeus *his body propheſied, and that hee did wonders in his life, and in death were his works maruellous*. To conclude, the learned and wiſe Philoſophers (ſpeaking Enigmatically of this ſpirit) ſay that in the body there is a little bone called *Luz*, which will remaine with man till the latter day, and cauſe him to riſe againe; but wee muſt vnderſtand this after their owne ſence, and not vulgarly. Let this, I beſeech you be remembred, that the touch of *Eliſeus* his bones, cauſed the dead to riſe from death to life. Eccl. ſ. 48. 4 King. 13.

In the third place, I come to the manner of conueying of the blood from the wound vnto the oyntment. The blood is taken from the liuing fountaine of blood in the wounded, eyther as it is ſmeared on the weapon that did the deed, or as it is faſtened on ſome ſticke, Iron, or other thing, and ſo conueyed vnto the oyntment, at any reaſonable diſtance. Now a reaſon is to be ſhewed, how it is poſſible that there can be any certaine relation betweene the wound and the oyntment: For (as Mr. *Foſter* ſaith) there may be Caſtles, hills, walls, and groſſe ayre betweene the oyntment and the wounded, which may hinder the cure.

First, wee must remember, that wee haue expressed in our precedent discourse, the excellency of the animating spirit, in whom is all the vertue, and each property of the foure winds, and being it is the spirit of spirits, *Et spiritus spirat vbi vult*, What (I pray you) can hinder his act or operation? And with what distance can his actiuity be limited, being that it is the spirit of the winds, and the soule of the lightnings, and the essence of the Sunne and starres of heauen, which by his animation doe cast their beames periferically vnto euery angle of the Horison, or Hemispheare? Can this spirit, because contained in mans blood, not penatrate many hundred miles by emanation out of his bloody vehicle, as it doth out of his cloudy Tabernacle in the forme, or rather vehicle, of lightning or, out from his *Phœbean* Palace in golden beames, whereupon it is said, *In lumine numen, & in numine lumen, In light is diuinity, and in diuinity is light:* so saith the *Psalmist:* Psalme 104. *Amictus lumine, quasi vestimento, Hee is clothed with light, as with a garment.* I tell you this is all one spirit which is in man, and that which operateth in the winges; and therefore it was said, Come, O spirit from the foure winds. This spirit cannot be diuided into parts; *It filleth* (as *Salomon* saith) *the* Sap. 1. *whole earth, and hath his seate in heauen*, and therefore 4. Esdr. 16. resideth in mans body and spirit, as is said, *Esdras* speaking of this spirit, saith, as before, *The spirit of God Omnipotent hath made all things, and searcheth out all things in the bowells or secret places of the earth.* Whereby it appeareth, that this very spirit by which man breathed, cannot be limited in his penetrating

netrating and extensiue dimension; nor yet hindred in his passage, by any intermediate obstacle.

To conclude, that man that beleeueth and relyeth on this spirit, may effect what he desireth: For, euen by the true knowledge and vse of it, the Prophets and Apostles did wonders, as well in curing as effecting matters of greater admiration. This spirit therefore, which is called intellectuall, as hee maketh to vnderstand; *Inspiratio omnipotentis*, saith *Iob, facit intelligere:* Vitall in respect of his viuification, *Spiritus Dei fortis fecit me*, saith he, *& spiraculum omnipotentis viuificauit me*; And naturall in respect of vegetation and multiplication, *visitatio tua* (saith hee elsewhere) *conseruauit spiritum meum*, doth act and shine forth by secret beames, vnto that obiect of the dead blood, which is carryed from it vnto the oyntment, in which amputated blood, lurketh a portion of spirit, resting without action. Now the nature of the one, is reioyced in the nature of the other, forasmuch as both doe sympathise together, being that they are all of one consonance or degree, or vnison in vitall loue: as for example, I take two Lutes or Vialls, or any other such like instruments, I set one of them at one end of the table, & set the other at the other end, I put a small straw vpon one of the strings, of the one Lute, which importeth *A-la-mi-re*, or *De-la-sol-re*, and then strike the *Gam-vt* of the other Lute, and the straw will not once stirre, because they doe not sympathise in one sound and proportion of wauing ayre, therefore haue they not a relation one vnto another: so also, if the blood be carryed vnto an oyntment heterogeneall in nature

Iob 9.6.

Iob 9.

Iob 11.

ture vnto the party wounded, it will doe nothing in this cure; but if you put a straw on the *Gam-vt*, or *A-re*, of the one, and strike the other on *Gam-vt*, or *A re*, being vnisons, you shall perceiue, the straw presently to leap of the other string, by reason of the ouer great vibration or louing actiuity, and like formall proportion, which he sympatheticall harmony, betwixt each strings, causeth to other in the aire, yea, this effect wil happen, though there be put boords, or other such like obstacles, as may hinder the direct line of the vibration in the aire or *medium* betwixt the two Lutes; In which experiment you may note, that the string strucke, is aptly compared vnto the blood of the wounded, being stil animated in his body, who doth by a secret emanation or emission, and that by a naturall inclination, and sympathy, cause in the selfe-same tone a secret communication between the still and occult spirit in the congealed blood, which is in the oyntment, which I compare to the string, which the straw hath on it: so that the string though it be of it selfe still, yet at the acting of that other chord, which is really moued with the actuall spirit, of the chord strucken, by meere concent, stirreth vp the still chord to act also, and by action to send backe againe a salutiferous harmony, vnto the acting spirit, which is as neere vnto his owne still or potentiall nature, as the tone of one Lute acting or strucke, vnto that of the other not strucke. For as both are but one spirit, though they seeme to differ in distance, as doe the chord of both Lutes, so likewise are those two tones but one tone; though they seeme to differ: and

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therefore make but one vniſone. But becauſe the one ſpirit cannot eſſentially be ſeparated from the other, no more then can diuinity eſſentially be diuided into parts, as alſo the one tone cannot be eſſentially diſtinguiſhed from the other: therefore it doth liuely extend it ſelfe, *à termino à quo, ad terminum ad quem*: from the wound vnto the oyntment, as being all one ſpirit continuated, euen as wee ſee one thred extended from one end of a Chamber vnto the other. Now being this ſpirit requireth a ſpirituall vehicle like it ſelfe, it is carried, *quaſi ſuper alas venti, as it were vpon the wings of the wind*, in the hidden ſpirit of the blood, which ſeemeth as a vehicle: no otherwiſe then the eſſentiall ſpirit of the wind is carryed by the ayre, and obſerueth no limited diſtance, neyther is hindred by mountaines, woods, or walls, to worke his effect: as wee ſee the Northwind doth produce in Lumbardy froſt, Ice, ſnow, &c. Although the high Alpin mountaines, piercing the very clouds, are interpoſed. But I will bring a more familiar example of the graine of Corne, which being conſidered in himſelfe, without his mother earth, ſeemeth no way to act; for his vitall ſpirit doth lurke in the centre, and not operate to the circumference, eyther by way of vegetation, or multiplication. The fountaine from whence the vegetable ſoule comes by multiplication, is the ſunne of heauen, which worketh life in all vegetable things, by the vertue of the foreſaid Catholike ſpirit of life, which did put his Tabernacle in the Sunne, giuing a naturall increaſe of life and vegetation to euery thing: For, though this ſpirit in it ſelfe be Catholike,

like, yet as it entreth into any ſpecificall creature, it conuerteth his property vnto the viuification, multiplication, and generation of that very *ſpecies*, yea, euen vnto mankinde. Whereupon *Ariſtotle* ſaith, that *Sol & homo generant hominem, the Sunne and a man, doe engender a man.* As for example, it hath multiplied by the ſucceſſiue influence of this piercing ſpirit in a graine of Wheat, being reſuſcitated (as S. *Paul* ſaith) after death and putrefaction in his proper earth, from one to twenty, and afterwards moueth vpwards in his ayery vehicle, with his ſtrawie ſtalk, towards the fountaine of his being, and draweth by a ſympatheticall, or magnetike vertue, his like from aboue, by the *medium* of the Catholike ayre. But it is obſerued by huſbandmen, that the better the ground is in temperature, wherein the graine is ſowed, and the neerer vnto the nature of the graine, the better doth the graine proſper and multiply in vertue. Now the fountaine of the graines life, namely, the Catholike ſpirit of vegetation, doth chiefely reſide in the Sunne of the great world, compared vnto the heart in man or the little world, which is *vitæ principium, the beginning of life*: the graine is fitly compared vnto the little blood, which is gathered from the bloody tree of life, mouing in the veynes and arteries, as in the ſtrawy ſtalke or huske; the ſtalk growing ſtill with the other graines on it, is referred vnto the whole maſſe of blood in the veynes, which doth remaine in manifeſt act. The amputed graine to the amputed blood, for which although they both doe remaine without any manifeſt act or life, yet neuertheleſſe, they haue the ſpirit of life and multipli-

multiplication in them centrally contracted, and therefore it remaineth in them onely *in potentia agendi*, able to act; but as yet acting nothing except it bee euocated and put in action by his like acting and viuifying nature, or rather by the same continued spirit emanating vnto the graine from the Sun, or vnto the amputated blood from the spirit in the wounded body. The inward inuisible spirit of the blood, in which the Spirit of life doth moue to the oyntment from the wounded, is compared vnto the Etheriall or heauenly Spirit, in which, the incorruptible spirits influence doth moue, from the Sunne downe vnto the graine, by the common *medium* or vehicle of them both: in which, the Etheriall Sprit moueth also from the Sunne downeward vnto it's like, or rather it selfe, in the graine being now buried in the earth, or from the fountaine of life vnto the dead graine or blood in the oyntment, the which *medium* is the common Element of Ayre. The oyntment is the good ground, in which the bloudy graine doth dye and rise again, which I will now speake of.

The fourth to be considered, is the ointment and his nature. Who, but a meare Ideot can deny, that like doth desire his like, or that one Nature being stronger doth cherish, foster and releiue an other that is weaker, and the weaker reioyceth in the aide and comfort it bringeth? The ancient Physitians and Philosophers haue obserued, that lungs nourish lungs, and braines nourish braines that are weake, the spleene helps to fortifie the spleene, & for weak gutts wee make Glysters of boyled gutts, the stomacke

macke of a cocke helpeth digestion, the very spittle voided by the Phtisicall lungs, are said to cure the lungs, wormes mortified, and dryed to pouder, destroy wormes. The stone of the Kidney or blather, rightly prepared, cureth the stone. In conclusion it is certaine, that *simile agit naturali inclinatione in suum simile, like worketh in his like. Natura enim lætatur suâ naturâ, natura naturâ gaudet: Nature reioyceth in his nature, Nature is glad at the presence of his nature.* Now if wee looke into the composition of this medicince, we shall find, that it is of a wonderfull consonance with the blood of man, for as before I haue signified vnto you, That *the blood is the seat of the spirit of life, and that the life of the flesh is in the blood,* and also that the spirit of life is immediately, as well in the fat, as in the blood, and therefore these two are forbidden to be eaten; but are to be reserued, a part for a sacrifice due vnto God; and being that the life of the bones is in the blood and flesh, and therefore doe communicate with the spirit of life, and consequently haue in them a balsamick marrow, which is full of spirits, and affecteth wholesomely the other parts. Therefore without doubt, there is the seife-same relation of vnison betwixt this ointment with the blood in it and the wounded mans nature; as is between the string of one lute, that is proportioned vnto the other in the same tone: And for this cause will be apt to euibrate & quauer forth one mutuall consent of simpatheticall harmony, if that the spirits of both, by the vertuall contact of one anothers nature, be made by conueying the indiuiduall spirit of the one into the body

body of the other, that the liuely balsamick vertue of the one, may comfort and stir vp the dull and deadly languishment of the other, no otherwise then the actiuity of one lute string struck, doth stirre vp the other to moue, which was before still and without life: or as wee see the graine of corne, being put into the earth, which hath beene well manured with the dung of horses, that haue fed on the same graine is quickly animated by the Sun beames, and made to moue, and ascend towards the fountaine of his acting Spirit. For euery spirit doth by a naturall instinct or inclination tend vpwards vnto his natiue Country.

To conclude: I must now come to the reaping vp of this mysticall operation of curing; Master *Foster* saith; it cannot be accomplished by any vertuall contact, being it is out of the limited spheare of actiuity. Doth hee, or his sharpest witted Masters know the certaine limits of actiuity in euery thing that hee concludeth thus boldly? *Fœlix qui potuit rerum talium cognoscere causas.* But I am sure, I can discerne no such felicity in his reuelations or prescriptions of limits vnto naturall agents, much lesse vnto that spirit, which acteth and operateth all in all, and ouer all. *Qui quicquid vult facit, tàm in virtutibus Cœli, quàm in habitatoribus terræ; which effecteth, what it pleaseth: and therefore, at what distance it listeth: as well with the vertues of heauen, as with the dwellers on the earth.* If this great Aduersary to the Weapon-Salue, would but consider the wonderfull operation, that this Catholicke spirit produceth in this cold and contracting faculty, as when he moueth from the North and maketh snow,

froſt and Ice, by the contracting of the thin ſpirit of the world into a thick body, and ſucketh vp the fountaines of the earth on high; all which is done by contracting his action from the circumference vnto the center, or emiſſion from the center to the circumference, cauſing the common element to alter from a dilated ſpirit to a contracted body: And againe from a contracted body, to a dilated one; for by an alteration, quite oppoſite to his Boreall act or Northerne diſpoſition, it vndoeth in his dilating property, and reſolueth all, that it did effect by his cold condition, in mouing and making aliue againe the waters that were congealed, rendring them diaphanous or tranſparent, and ſpirituall or inuiſible things, though they were before thick, opack, dark, corporall and viſible. And againe: if he with diſcretion would conſider, how it doth depreſſe and ſtrike downe into the earth, the fountaines by his preſence, in his Sunny tabernacle, which by his cold propertie were rayſed out of the earth: If I ſay, hee would well ponder with himſelfe, how the Sunne being now in the South beyond the Equinoctiall doth ſubtilitate there the thick Ayre, and diſſolue the froſty, ſnowy, and Icy effects, which the cold did make in that Hemiſpheare, whileſt the Sunnes preſence, in the Northerne world did worke there contrary effects; and how on this ſide the Equinoctiall, by his contractiue faculty, it partly ſucketh vp the fountaines of the Southerne world out of the earth, and partly by his dilatiue action depreſſeth on that ſide the ſaid fountaines, appearing in the Northerne Climats: Then would he not call the action of this

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moſt potent ſpirit in queſtion, or limit it (according to the phantaſtick opinion of ſome men) within an imaginary ſpheare of actiuity, being that this ſpirit, is from him who filleth all, and operateth all, and in all: and therefore conſequently effecteth the great works of contraction and dilatation, which are ſo apparant in euery Angle of the world. Will he circumſcribe this action of eleuating fountaines, and againe depreſſing them, within any ſpheare or orbe, except it bee that of the round world? Will hee thinke, that this action made betweene the potentiall habit of priuation or cold, and that of life and poſition which is heate, requireth a ſmall interuall, to make the two extremes ſo farre diſtant from each other, as the North is from the South, to meete and concurre in a Symphoniacall proportion? The hotter and more intemperate, and conſequently the more dilatiue the one Hemiſpheare is, the colder and more contractiue is the oppoſite: And therefore the more depreſſion of fountaines there is by extreme heate in the one Hemiſpheare, the more are they ſucked & drawne vp out of the earth, by the attractiue vertue of the extreme cold of the other. This I can, and will be ready to demonſtrate, to any one that doubteth of this point, by an ocular concluſion or demonſtration.

It is euident therſore by this, which we haue produced, that this magneticall kind of cure is *Donum Dei*, the Gift of God, according vnto *Paracelſus* his opinion, and not the act of the Deuill, as Maſter *Foſter*, moſt vnchriſtianly hath publiſhed; at-

tributing against reason and conscience, that vnto the Deuill, the worst and foulest of spirits (whose office is onely destructiue and wounding, and not construct iue or healing) which is the onely property of this best, fayrest or purest of all spirits, on whom attend all good Angels, to doe his will, as the Deuill hath his bad angels to destroy.

You may therefore see by this (Gentle Reader) how life is breathed into the creature by Gods good Spirit of life: how his seate or vehicle, in which he moueth, is the blood, how that fat, flesh and bones haue their life and vegetation from the spirit, that moueth in the blood, how this spirit operateth, priuatiuely by contracting his beames of life, from the circumference vnto the center of the Creature where it resteth, or rather ceaseth to operate the effects of his office of life, as it is made manifest in the dead & congealed blood or graine of wheat; and againe, it operateth positiuely to life, by which it reuiueth that which was dead, by sending out his act from the centre to the circumference of the creature, as it doth in the graine of Wheat, buryed in the ground, or the congealed blood, cleauing eyther to stick or weapon, conueyed to the oyntment, as his most naturalest earth. I shewed you how the spirit is all one, and vndiuisible, and therefore that this which resideth in the salue, and that which operateth in the body, are concatenated, or continuated essentially one to another, as being all one spirit, though it commeth from the foure winds: not diuided, I say, in essence, but onely differing in property, for it worketh contractingly by cold, & dilatingly

tingly by heate: alſo that there is but one common vehicle, which carryeth this ſpirit in the Etheriall ſubſtance of the blood. And laſtly, that becauſe the oyntment is made of mans blood, mans fat, mans fleſh, or mummy, and the fumous excreſcence of mans bones, called *vznie* or the *moſſe* that groweth on the ſkull, according vnto my receit, and for that the nature of the Catholike ſpirit thus ſpecified, is in the oyntment, though not working, and is ſtirred vp to operate by the vnion which it hath now from the beames of the liuely and operating ſpirit of the wounded; no otherwiſe then the Sunne doth operate on the earth, in which the dead graine of Wheat lyeth, and with it calleth, or ſtirreth vp the centrall ſpirit, occult in the dead blood, to operate as the Sunne beame doth the atome of life, which is in the graine. Therefore the mixtion of theſe two ſpirits now operating, in one viuifying vnion, makes them to tend vnto the fountaine of life, as the graine riſing out of the earth, would carry alſo his like, which was clad in earth, vpward toward his natiue home, did not the heauy coats of the elements hinder his further aſcent. But becauſe this earth or ſalue is more ſpirituall, it ſendeth out his power vnto the blood, by that harmony, which the continuation of ſpirit doth effect, namely, as it were by an vniſon, by reaſon of the vniformity of the ſpecifick ſpirit belonging vnto man, by the vnion whereof the foure diſcordant elements, and euery member of mans body are vnited vnto a ſympatheticall harmony, adopted to the vſe of life in the creature, yea, alſo foraſmuch, as the blood,

blood, flesh, fat, and bones in all other vnreasonable creatures, are framed out of one kinde of elementary forme, and fashioned alike, by the same operating spirit; it is no maruell, if his blood being brought vnto the same oyntment, doe also cause health in the wounded creature, being it doth generally tend to life, which is proper to all bloody creatures, no exceptions had vnto each specifick difference. Whether this therefore (being well conceiued and pondered euen by the very zealous, with little vnderstanding) can appeare an act of the diuell, and not the blessed gift of God; I leaue it to the scanning of such as can better iudge of this matter then my selfe.

But now (Courteous Readers) that I may conclude this Theo-philosophicall member, with a better tast or relish vnto the pallats of your riper iudgements, and well seasoned conceptions; I purpose to fall from this Theoricall, or speculatiue course of demonstation, and betake my selfe a while vnto a more practicall, or experimentall way of direction: whereby you may the better enter into the plaine and direct trace of truth, touching the resolution of the foresaid question; and I will diuide this my practicall discourse into three seuerall chapters: whereof the first, or fourth shall teach you by an euident experience, that the agent or internall principle in this cure, is in the blood, or body of the liuing man that is wounded, and consequently the diuell must needes be excluded from being any agent or actor in it. The second or fift shall expresse diuers true histories touching this cure, as they haue

haue beene acted heere at home amongſt vs in England. The third or ſixt ſhall diſcouer the true ground why our aduerſary wrote this booke. And the laſt ſhall tell certaine manner of ſympatheticall cures, which will appeare farre more ſtrange, and more ſurpaſſing the capacity of our Sponge-carrier, then that of the weapon-ſalue. Of theſe therefore in order thus.

Chap. IIII.

Here are expreſſed certaine practicall obſeruations, concerning this cure; whereby it is made apparant, that the internall agent in this cure, is centrally contained in the blood, and conſequently Maſter Foſters *diuell muſt be excluded out of this wholeſome buſineſſe for a wrangler.*

IF it were indeed (as Mr. *Foſter* would haue it) that the diuell is the ſole author and actor in this cure, and that hee performeth it craftily and ſophiſtically by other medicines to delude the ſimple Mountebanks, then is it not likely that there can be any agent in the blood that could reſiſt or hinder this his cure, which alſo appeareth to be the more probable, becauſe that the nature of the wounded perſon, is apt and inclined by all meanes poſſible, to put off all languiſhment, and deſireth to haue her Tabernacle in a wholeſome and ſound eſtate. And for this reaſon wee ſee, that by the application of ſalues, bal-

ſames or inward phyſicke, the naturall ſpirits, and internall actor of life doth helpe and aſſiſt the medicines in their cure, or elſe they would not effect any ſuch matter. For this reaſon is the Phyſician called, *Adiutor naturæ*, The helper of nature.

Now, that the principall agent of this cure, is comprehended in the body of the wounded, I proue it in this manner: It hath beene auerred, and will be maintained by perſons of great knowledg, no Babies, but of a farre greater maturity, both in learning and iudgement, then our Sponge-carryer, that in their manifold experience they haue obſerued, and found it moſt true, that when the wounded perſon hath ſent his blood on a ſticke, yron, or weapon, to the place of the oyntment, and that thereupon hee hath beene in a good way of healing, if in the time of his cure, he hath to doe with a menſtruous woman, immediately the curatiue power in the oyntment is loſt, and it will doe him no good: alſo they haue oftentimes obſerued, that if the wounded perſon happen in the meane ſeaſon to haue an iſſue of blood out of his noſe, the curatiue property will be quite taken away, and it will profit nothing after this; whereby it is apparant that this happeneth, becauſe the act, and ſecret emanation of the internall ſpirit of life in the wounded, is diuerted from his application or aſpect vnto the weapon-ſalue. And therefore leaueth the one to operate in the other, which are ſo immediate vnto it and the body, euen as in heauen we ſee, that a greater aſpect, or more potent application, of one planet vnto another, doth drowne and take away the leſſer.

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There is another admirable experiment, tryed by a noble personage, of whom I wil make mention more at large in the sixt chapter of this member: for one of his men hauing deeply cut his finger, and that about the ioynt, with a sith, as he was mowing of grasse; his finger bled still, and could not easily be staunched. Wherefore this Earle, wished them to knoke off the Sithe from the handle, and to bring it vnto him, that hee might anoynt it: the wounded fellow went about it himselfe, and at the very first knocke that hee gaue the weapon that had wounded him, the blood stanched, and he bled not one drop more. And verily he acknowledged, that though there were not a iot of blood to be discerned on the weapon; yet if hee anoynted the place of the instrument that made the wound (which oftentimes he confessed, he was forced to doe by gueſſe) hee did performe as well the cure, as if the blood had stucke vpon it. Out of which reuelation or detection I gather, that all the mystery of this cure, consisteth in the secret and inuisible spirit, which is within the blood, as well remaining still, and operating in the wounded body, as that which hath penetrated inuisibly into the weapon: for, else, without the presence of the visible blood, it could not operate, yea, and out of that obseruation, namely, that the Sithe, or weapon being strucke, the blood did forth-with stanch; there is as great a mystery opened, as when the presench of the murtherer, doth cause the congealed blood in the murthred to flow and runne againe; all which is effected, partly by the contracting property of the occult spirit in the

blood, and partly by his dilatation, as is said before.

Hereby it is made cleare, that it is not the deuill, that by externall application worketh any thing in this cure, but it is by the centrall emanation of that spirit in the wounded, that giueth him life, which operateth *ab interno*, as by these experiments it is made euident. I come to the next Chapter of experimented cures.

CHAP. V.

Wherein certaine Histories, touching the effecting of this Cure are expressed.

NOw will I relate vnto you the stories of certaine homebred cures, which haue beene effected by this Weapon-Salue, that thereby wise men may deeme or gesse vprightly, whether the Deuill hath a finger in this cure, yea, or no.

There is a Knight dwelling in Kent, a man iudicious, religious and learned, called Sr. *Nicholas Gilbourne*, one (I say) with whom I both am, and haue beene long familiar. For he married my Sister. This Knight hauing good acquaintance with one Captaine *Stiles*, for asmuch as in times past he was his tenant, was with the said Captaine in the Company of very good and learned Diuines, at the making of the said Oyntment, who saw all the ingrediences apart, and after beheld an Apothecary to compound them together without any kinde of

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ſuperſtitious action, where it was generally adiudged to be a lawfull medicine, and no way ſuperſtitious or diabolicall. A box of this oyntment was beſtowed on this my brother in law; what wholſome effects it hath wrought, I will in a word relate vnto you, and that *verbatim* as I haue it vnder his own hand.

The firſt (ſaith hee) was at Chatam in Kent, where the ſeruant of one *Poppee* a ſhipwright, was cut with his axe into the inſtep, ſo deepe as it could paſſe, and not cut it off; vpon the hurt (which was in the after noone) hee was brought vnto me; but I refuſed to meddle with it, onely I aduiſed him, to waſh his wound with his owne vrine, which he did. The next morning early I did dreſſe the axe, and after dreſſing it, I did ſend to know, how the fellow did? Anſwer was made that hee had beene in great paine all the night; but now lately was at eaſe. The next morning comming into my ſtudy, I ſtrucke my Rapier downe vpon the Axe, the hilt whereof ſtrucke the oyntment off from the axe, which when I found, I ſent to vnderſtand how hee did? and had anſwer, that he had beene exceeding well that night; but this morning he was in great paine, and ſo continued: I therefore anointed the axe againe, and then ſent againe vnto him, and heard that hee was then at great eaſe: and within ſeauen dayes was perfectly well.

Theſe are his very words, which by letter hee ſent vnto me. By which it is manifeſt, that the cure is (contrary to Maſter *Foſters* aſſertion) performed by the Weapon-Salue; and not by other ſecret

medicine applied by the Deuill; but rather this inuention of Maſter *Foſters* is deuilliſh, and the cure of the ointment naturall. For elſe, why ſhould the ointment on the axe, being diſcouered or ſtuck off by the ſword hilts, be an occaſion of the ſuddaine alteration in the wound from better to worſe? And why ſhould the wound returne againe from his dolorous diſtemper vnto his wonted eaſe, after the re-anointing and couering anew of the Weapon?

His ſecond Hiſtory of this manner of curing was this: I (ſaith Sr. *Nicholas Gilbourne*) hauing giuen vnto mee the ſewing of a pond at Charing; after I had done, the boyes of the towne went into it to ſeeke for fiſh. Among the reſt *Brent Deering* (the Sonne of Maſter *Finſh Deering*) did goe into it for that purpoſe, and there had a Reed runne into the calfe of his leg: This bled much, & put him to great paine, which cauſed his mother to ſend vnto one *Iohn Hart* a Chirurgion of Charing to ſearch and dreſſe the wound; but hee continued after dreſſing full of paine, and apt to faint. Whereupon his Siſter was ſent vnto me, to doe my beſt for his eaſe. I anſwered that I could doe no good, becauſe he was already dreſſed by the Chirurgiō. But that would not ſatisfie them: and therefore vpon their importunity, I aduiſed them (becauſe they informed me that the orifice was very narrow) to waſh away all the Chirugions work, and to put a knitting needle into the wound, ſo farre as it would goe, and to tye a thred where it would paſſe no further: they did ſo, and found that it went quite through to the very ſkin on the other ſide. This knitting needle I did anoint

anoynt, and in foure or fiue dayes, it was well in appearance, saue that vpon the top of the orifice, there was a dry scale. I was nothing well satisfied, to find that it was not perfectly well, but had still a scale remaining vpon it. And therefore I did newly anoynt the knitting needle ouer night, and the next morrow, there came out of the orifice, a small splinter of the Reed, and after that, it was in two or three dayes perfectly whole.

These are the very words of S^r. *Nicholas Gilborns* letter: What will M^r. *Foster* say to this cure? What? Was it the diuell did this cure by other medicines, and not by this magnetike or sympatheticall oyntment? verily, the case is plaine, that all the curatiue power did consist in the salue: For, the effects in curing did testifie so much; but the principall agent issued or rather did emanate from the wounded boy.

And alas, what could the diuell get against the poore childe, in performing secretly this cure, who expected nothing else, but the assistance Gods blessing and mercy for his relieue? An innocent childe (I say) and therefore in the protection of the Almighty, *Iusto refugium* (saith *Dauid*) *Deus & propugnaculum*, What? was the tutelar Angel of this child (*which Christ saith, doth alwayes behold the face of his father which is in heauen*) so negligent, as to lose the speciall charge committed vnto him by God, through so poore a slight of the diuell? *Castrametantur Angeli* (saith the *Psalmist*) *circa timentes eum, & recipit eos.* And would they also be so easily deluded, which are more vigilant to preserue Gods Elect, then *Argos* with his hundred eyes?

Psalme 9.10.

Matth 18.11.

Psalme 34.

You

You may by this, discerne our Sponge-bearers foppery and imaginary fictions, touching the profound mystery of this cure. I come to the third.

By Windsor, there was one, who had somewhat to doe in the Chase or Forrest, who, as he was mowing of a piece of medow, fell backeward vpon the edge of his Sithe, and cut all his back so dangerously, that his life was greatly to be feared; the Sithe forthwith sent to London to Captaine *Stiles*, who was anoynted it, wrapped it vp, and laid it aside. Not long after, there came one to demand for Doctor *Stiles*, and he was sent vnto Do. *Stiles*; The Minister, who vnderstanding that it was about a thankes-giuing for a cure done by the weapon-salue, sent him vnto the Captaine; hee desires to speake with him: The Captaine being at dinner, or supper, with diuers of his friends, sent for the fellow into the dining roome, and there hee told the Captaine, that the wounded man, did acknowledge of him his life vnder God, assuring him that the dangerous wound did heale a pace, after hee had sent his Sithe vnto him, and was thorowly cured without any other application. And for a part of recompence, and to expresse his thankfulnesse, hee presented him with a side of Red Deere.

Heere you may see, that this cure was performed at a distance of 20. miles betweene the wound and the oyntment.

CHAP.

CHAP. VI.

Here our Spongy Authors worldly plot or policy, in decrying the weapon-salue, couered ouer with the smooth vayle of sanctity is discouered.

BVt for as much as the experiments cited and proued by Captaine *Stiles* and Sir *Nicholas Gilbourne*, are but two or three, and according vnto the old maxime, *Vnum, vel aliud exemplum non probat argumentũ*, I thinke it not amisse to certifie each reader, that there is a certaine noble Personage of this kingdome, very religious, iudicious and learned, who at the first scoffed at this kind of cure, as a thing impossible: And after that he perceiued that it was true indeed, he was terrified by such scare-crowes as Mr. *Foster* is, to put it in practice: forasmuch as he was made beleeue, that there was a prestigious deceit or cacomagical vertue and operation in it. For which cause he did abstaine from the vse and practice thereof; although he did acknowledge the act of it to be wonderfull. And yet neuertheless, beause his curiosity did incite him, to diue a little further into the truth of this mystery; hee did at the last, desire to speake with one Captaine *Stites* (a man well knowne by his acquaintance, to be both wise & religious, as also aduerse vnto all superstitious actions, or ceremonies) because hee was noted to be a great practitioner in this manner of cure. His earnest desire of him, was

first to see with his owne eyes, for his better satisfaction, euery particular ingredient apart, which went into the composition of this salue, and afterwards to obserue each ingredients preparation, and lastly, to behold their mixtion or vnion in composition, that thereby hee might the better discerne, whether any vnlawfull act, or diabolicall superstition, did concurre with the making thereof; the Captaine consenteth, whereupon this Noble man, to be the better informed in this matter, called vnto this composition a learned Diuine, and a well esteemed Doctor of Physicke, who with one consent, after the complement of the businesse, did affirme, that there was neither any damnable superstition in the making of this oyntment, as was falsely suggested; nor yet any Cacomagicall disposition in the ingredients, as was vainely surmised by some precise persons. And for that reason, they did ioyntly conclude, that both the medicine, in it selfe, and the practice of this cure were naturall, and consequently lawfull for any good Christian to vse. Hereupon this Honourable Personage, did for a twelue moneths space, with happy and fortunate successe, practise this manner of cure, on many that were wounded; and yet for all this, it should appeare, that some busie Buzzards, or rather buzzing flies of this nature, did put into his head, new suspicions, insinuating vnto him, that the Captaine might vse some secret superstitious meanes, or vnknowne charmes in the collecting, or preparing of the principall ingredients, which he could not discerne, and that without this, those mysticall effects could not

be

be wrought, whereupon one twelue moneth being paſt, he vndertooke for his more aſſurance, to make the compoſition himſelfe, and to haue the ingredients, gotten and prepared by his owne direction, namely, the moſſe of mans bones, &c. And for this cauſe, hee maketh Mr. *Cooke*, the Apothecary, to beat into fine powder, ſuch of the ingrediences, as were to be powdred, and afterwards to compound it and to make it vp, which when he had effected, he found, that this his owne compoſition, had the ſelfe-ſame healing vertue, and proſperous ſucceſſe in curing that the other had; by reaſon whereof, hee reſts euer ſince, ſo confident in the ſafety, and lawfulneſſe of this cure, that not one of theſe phantaſticall Butterflies, by their painted ſhewes without any ſolide ſubſtance, can alter his minde from this practice; which when our valiant Sponge-carrier perceiueth, and ſeeing that all the vayne perſwaſions of his too too ſcrupulous and ſuſpicious faction, could not effect, hee as a *Præco*, or crying Orator, for the reſt, vttereth forth theſe fragments of his outward and counterfeit zeale, for aſmuch as it is ſtuffed internally, with an hypocriticall, and politike intent; as ſhall be more at large expreſſed hereafter.

His words in his dedicatory Epiſtle are theſe.

That which moued me to write this booke, was a commiſeration of the caſe of ſome Perſons of quality, reputed religious, which vſe the weapon-ſalue; I pitty theſe; I preſume they imagine no harme in it: I pray for them in our Sauiour Chriſt his owne words, Father, forgiue them, for they know not what they doe.

Is not this a pretty hood of zeale and religion, besmeared ouer with the fard of dissimulation; a smooth faced vaile (I say) of hypocrisie, to couer and conceale the nakednesse of a priuate worldly policy, namely, to apply vniustly, and make a wrong vse of the righteous words, of our blessed Sauiour Iesus Christ, for the decrying and abolishing of that good gift of healing, which by his viuifying spirit is effected, vpon his wounded and infirm creatures, (and that which is worse) by attributing it falsly vnto the diuel, an enemy both to God & man; and thereby to defraud the Creator and actor in all things of his right, and that before the face of all his reasonable creatures, whom he created after his owne Image, perswading them to beleeue, that all mysticall and occult healing, in these latter dayes, is the vertuous operation of the Father of lies, and enemy of goodnesse? And that chiefely for the company of Chirurgions cause, as shall forth-with be more plainely expressed. As who should say, that God had in this last age of the world, lost all his operatiue vertue and power in mysticall and hidden workings, as wel in his creatures, as by miracles: that good God (I say) the Creator both of heauen and earth, and therefore hee that worketh wonders euerlastingly, as well occultly as manifestly, hath lost his operatiue vertue, or assigned it, as it were by succession, ouer vnto the diuell. May not that Noble man, and many other religious persons, at which Master *Foster* in the precedent Text aymeth, with a better conscience, retort his foresaid speach, vpon him, and say,

I

I am moued with a commiseration of the cause of this person, or Parson reputed, by reason of his profession religious, who condemneth, & attempteth with his Sponge to wipe away the weapon-salue, & to abolish the reputation of that vertue, which God hath bestowed on it for mans good, and for the relieue of distressed wounded creatures. I pitty him, if he doe it of ignorance; for then I presume, he imagineth no harme, and therefore I will pray for him in our Sauiour Christ his owne words, Father, forgiue him, for he knoweth not what he doth. But if he doth it wittingly, and maketh vse of these holy words of Christ, for policies sake, or to procure the worldly gaine of others, I must speake vnto him in these very words, which Christ spake vnto Peter, *Get thee behind mee, Satan, for thou vnderstandst not the things that are of God, but the things that are of men!* Luke 22. Marke 8. 22.

Now verily, I will make it appeare, that hee hideth his worldly craft vnder the cloke of sanctity, and consequently hee walloweth the deeper in the puddle of sinne, wherefore his reward must needes correspond with his desert: For, God who searcheth the heart and reynes of euery man, is iust and righteous. I would haue each obseruant Reader therefore to note, that there is a double reason, in this Mr. *Fosters* endeauour, to wipe away the weapon-salue, whereof the first is the weakest, namely, a witting ignorance, or an entire vnbeliefe in those inuisible vertues of Gods creatures, though they appeare euidently by effect, and that vnto Gods glory, and distressed mens comforts. Hence springeth

the captious disposition of some precisions, or rather pure seeming persons, which haue no beliefe in the occult or hidden operations, either of medicines, or any thing else; which is made manifest in these latter dayes: because, say they, miracles are ceased, and therefore, what now appeareth miraculous or worthy of meruaile, is prestigious, cacomagicall, diabolicall, and consequently not of God. This manner of persons forget the words of
Eccl. 11. 4. the wise man, which doth tell vs, *that the Works of the Lord are wonderfull and glorious: secret and vnknowne are his Works amongst men*, &c: And will these false iudges of Gods actions presume to condemne them, and attribute them vnto the deuill, because they are secret and vnknowne vnto them? Will they censure things, which are so farre beyond their reach? May not I iustly say, vnto such a person, that spurneth in his writing against the truth, as *Peter* did to
Acts 3. & 5. *Ananias, why hath Satan filled thine heart, that thou shouldest lie vnto the Holy Ghost, and apply vnrighteously Gods vertue to the Deuill?*

But if hee shall reply and say, that hee knoweth assuredly, that this secret and occult vertue in curing, is not from God, but from the Diuell: Let vs be so bold, as to aske him, how he came by that knowledge? or by what meanes got he that familiarity with the deuill, that hee is so much beholding vnto him, to know his secrets? As for those of God, I know them to be farre enough from the reach of such men, to scan the reason of them:
Eccl. 8. 17. and therefore *Salomon* saith: *Intellexi quod omnium Operum Dei nullam possit homo inuenire rationem, eorum*

quæ

quæ fiunt ſub sole; & quantò plus laborauerit id quærendum, tantò minus inueniet: I vnderſtand (ſaith he) that man can finde no reaſon of thoſe Works of God, which are effected vnder the Sunne, and that by how much more he laboureth to finde it out, by ſo much the leſſe can he be able to finde it. And will this bold kind of people, like blinde Bayards, preſume to auerre, that the occult or hidden vertue in Gods Creatures is effected by the Diuell.

All which being thus, namely, that it is impoſſible; but by geſſe to iudge of theſe occult myſteries and hidden actions of God; I would faine know, whether any learned Reader can be ſo vnpartiall, as to affirme that Maſter *Foſter* and his aſſociats or helpers, haue done better in attributing the reaſon of the ſecret manner of the Weapon-Salues healing vnto the Diuell, not hauing any aſſured teſtimony for it out of holy Writ; then Doctor *Fludd*, who doth onely aſcribe all goodneſſe, and amongſt the reſt, the acting of healing in generall, vnto God and his bleſſed Word.

Of this kind of ſharp and nimble witted perſons, and bold iudges, that giue their counſell againſt Gods cauſe at randome, yea, and ſo peremptorily, would make the common ſort of people to beleeue, that they are partakers of all Gods ſecret Myſteries; which are not reuealed vnto mankind, but by euent. Of thoſe, I ſay, who aſſiſt Maſter *Foſter* in this glorious enterprize, and as it were euen with the Titanean Giants are ready to withſtand and aſſaile *Iupiter* for *Saturnes*, or rather Satans cauſe, euen of thoſe, who with the Spurres of their beſt encouragments

ments egge him forward, to inueigh against Gods vertue in the weapon-salue, and slander me and many others, for maintaining the right of God and his created natute: of these (I say) he maketh mention and giueth in his dedicatory Epistle this touch.

Wee of the Church of England detest superstitious magicall cures: wee haue many poore parish Priests amongst vs (whereof my selfe is the meaneſt) which dare handle an argument, and write and preach against such practices, &c.

Here you see the bed, of this too precise and ouer pure, scrupulous, and too too busie Cabale *eiusdem (dico) cum Fostero farinæ hominum*, is broken and laid open. And truely Master *Foster* saith but rightly, that the Church of England detesteth superstitious magicall cures, as by right it ought, and so doe I also from mine heart. But I would faine see him demonstratiuely proue, that the vertue of the weapon-salue is magicall or superstitious; and not naturall. As for the Arguments and prooses, which he hath hitherto produced, to disanull this kind of mysticall healing, I finde them before God and man so weake and faint, that they had need to haue a draught of strong *aqua vitæ*, to keepe them from fainting at the aspect of verity: they are so poorely armed, that a small fillip of truth will knocke them on the head, and make them breathlesse. If hee with all the assistance, his associats shall lend him, can proue it better; perchance wee may be induced to beleeue it. But:

When the Skie falleth, we shall catch larkes.

The second reason or worldly intent, which hee vail-

vaileth and hideth with a hood of ſimplicity and pure ſanctity, is for a priuat policy, namely, to curry fauour, and to doe a couert ſeruice vnto the company of Chirurgians, from whoſe race he is deſcended. For, when hee perceiued thoſe his brethren much to repine at the continuall good, that this magnetick cure performeth daily, to many of God's infirme and wounded Creatures, and that not without a wonderous prejudice vnto their practice and profit; he thought it would be a worthy & meritorious ſeruice vnto them, to vndertake the diſgracing and putting downe, ſo great an eye-ſore vnto that little common wealth; and they, no doubt, perceiuing him to be impudently bold by nature, as alſo of a ſmall eſtate (as it appeareth by his Epiſtle vnto the Reader, where he ſaith; *that he is infra inuidiam, and hath but ſmall Church reuenue*) and therefore the more careleſſe, deſperat, and conſequently the apter to rayle, and vſe vnſeemely language vnto his betters (for, who would bee ſo fooliſh, as to caſt away his money in the Starre-Chamber, for a libeller or rather ſlanderer, that is worth little or nothing) and raſhly to condemne, without any modeſty or conſcience, the things which are already adiudged by God; were very glad to make choice of this man, as a *perdue* in the forlorne band of their troopes, to venter raſhly, and to vndergoe without modeſty or wit, this burden, namely, as well to take away this Weapon-Salues reputation amongſt men, as to vpbraide me, with falſe and ſcandalous imputations, for maintaining it to bee onely naturally magicall, and therefore lawfull and no way diabolicall. Now that

this is so, the case is made apparant by foure manifest obseruations: whereof the first is; because this businesse toucheth chiefly, and that vnto the quick, the Chirurgians freehold: and therefore it is most likely, that these are his friends he meaneth in his dedicatory Epistle, where he speaketh thus:

I. S. E. C. *I had rather hazard mine owne reputation, then men should their saluation. My friends, at whose intreaty I condescended to this vndertaking, &c.*

Here you see his religious vaile: and againe, he discouereth his hidden policy. He pretendeth zeale for the saluation of many; and afterward hee saith, that hee condescended vnto it, at the intreaty of some of his friends, whereof some in plaine great Letters he quotes in the margent, namely, *I. S.* and *E. C.* now who these are explicitly, the title of his Latine Epistle expresseth: You will finde them (no doubt) when you know them stout iudicious persons and of a deepe reach, to determine so great a doubt as this which wee haue in hand: Stout Iury-men (I say) to giue their verdit on so profound a Philosophicall Mystery. God preserue their demure worships, *Amicis meis* (saith he) *Ioanni Scoto & Edwardo Chalæo*, &c. Now this taske concernes none more (as I said) then the Chirurgians, & that he esteemeth them his especiall friends, the consequence will confirme. The second obseruation is, because this our aduerse Author was a Barber Chirurgians sonne. Hence came that mighty reuerence, that he beareth them, in giuing them the title of Esquires. The third is made manifest, by that stately and vnusuall Latin Epistle in an English booke, that hee hath dedicated vnto them. Lastly, because some of them

them (as I am aduertised) did goe along with him to grace him, and to procure him the licensing of his booke to be printed, as well against the weapon-salue, as my selfe by name, whereas more modesty and discretion might haue guided them, then so earnestly to haue moued and pressed the licensing of a scandalous Pamphlet, a part whereof (I say) doth in an ignominious and infamous maner, point at my selfe by name, of purpose to preiudice and wound (as far as in it lay) my vntainted reputation, and that immediately after the immodest and rash composer thereof had been reprehended, and repulsed by two discreete and learned personages for the very same, slanderous and immorall insolencies. I am much beholding vnto these fauourers, of mine aduersary, and so much the more, for as much also as vnto one or two of my fellow Collegues; some of them geered and scoffed at me, for those slanders, which he vauntingly had expressed in his booke against me, both before the licensing of it, and afterwards. But as I neglect their scorne, as being too shallow to drowne my reputation, so I pray God forgiue them their follies, and abate their malice; I accuse not all, but some: For, I know there are amongst them of a more learned, discreet, and modest carriage; Vnto such therefore, because I deeme them free from this malignant action: I wish all happinesse, and desire their pardon, if I speake iustly, and that vnto the matter, when I find my selfe so spightfully nerled, by some of their society, if I cared for them, or it. Wherefore, by their good leaues, I will proceed thus in my History.

The aboue mentioned Noble Perſonage, and Captaine *Stiles*, with Sir *Beuis Thelwell* (who had his oyntment from that Noble Perſonage, and hath performed by it, many ſtrange and deſperate cures) and Mr. *Wells* of Dedford (a learned, and honeſt Gentleman, haue cured (as they will make good) at the leaſt a thouſand perſons by this manner of cure, and now there are many other, as well men, as women, which haue got of this weapon-ſalue, and doe daily an infinity of good in this kingdome. *Hinc dolor, hinc lacrimæ*: From hence (I ſay) commeth the griefe vnto the Chirurgians, as well of this City of London, as of euery Countrey about. And haue they not good reaſon for it, when they loſe ſuch a maſſe of practice as would well haue ſtuffed their Pouches; Was not (I beſeech you) this the Siluer-
Act.19. ſmiths of Epheſus caſe, who when they perceiued, that their gaines, which in their Trade they got by *Dianas* Image, was likely to periſh through S. *Pauls* miraculous vertue, as well in healing, as otherwiſe (for it is in the ſame Chapter ſaid, *that God wrought no ſmall miracles by the hands of* Paul, *ſo that from his body were brought vnto the ſicke Kirchiefes, or hand-kirchiefes, and the diſeaſes departed from them, and the euill ſpirit went out of them*) and ſalutiferous preaching of Ieſus Chriſt, they put the whole citty in an vproare, by the perſwaſion and Oration of a certaine man, named *Demetrius*, a Siluer-ſmith, that thereby they might decry and put downe thoſe preachings, and miraculous operations of S^t. *Paul*, as well in healing, as otherwiſe, which hee did effect, not onely in that Citty, but ouer all Aſia, crying

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ing out againſt all truth and reaſon, *Great is* Diana *of the Epheſians*! inferring thereby, falſely, that *Pauls* Doctrine and curing was erronious, and his miracles diabolicall? Doth not this Champion for the Chirurgians, I meane Mr. *Foſter*, reſemble in euery point the Epheſian *Demetrius*, for as much as hee conſpireth with the Artiſts of his fathers Trade, to moue the whole Citty, yea, and countrey, to murmur and repine at the vertuous act of that gift, which God hath imparted vnto the weapon-ſalue, and exclaime againſt ſuch as vſe it, vnto Gods glory, and the good of mankinde; becauſe it doth derogate, and taketh away the profit and gaine from the Trade of Chirurgians? Did not *Demetrius* vnder pretence of zeale and Religion vnto the falſe and Ethnick Goddeſſe *Diana*, derogate all he could from the honour and glory of Ieſus Chriſt, and that chiefely for the Company of Siluer-ſmiths profit and gaines ſake? And doth not *Foſter* in the very ſame manner, vnder an hypocriticall ſhaddow or vaile of ſincerity, aſcribe the power of healing by the weapon-ſalue vnto the diuell, the falſe god of this world, and in ſo doing, doth derogate from the diuine honour and vertue of the true God, who made heauen and earth, thereby to poyſon and intoxicate the opinions of vertuous or well minded men, and to diſtract them from the truth, by his falſe perſwaſions, as *Demetrius* attempted to doe with the honeſt Epheſians: For as much as he with his Chirurgicall faction, ſeemeth to cry out like another *Demetrius*, Great is our *Eſculapius*, the god of Chirurgians, and his inuentions of balmes, em-

plasters and salues: and consequently diabolicall is the Weapon-Salue, which cureth all wounds miraculously at a distance, and not by Contact? Did not *Galen* in the like manner raile and scoffe at Christ and his Disciples, for their curing so strangly at distance, and that without any ocular demonstration. And the reason why? was, because he could not cure spiritually at distance; but onely grossely and by an immediate contact.

If I therefore like the Ephesian towne-Clarke, shall with words of reason and truth, seeke to appease the vniust rumours and needlesse iealousies, stirred vp by this our Sponge-bearing *Demetrius*, and ascribe with the words of verity, that vnto God the Father, and his Sonne Iesus Christ, which belongeth to him, and tell the Diuell and his minister vnto his face, that all goodnesse, and therefore each healing property belongeth vnto God the Creatour of all things, and not to any vile creature, much lesse vnto the Diuell. Doe I (thinke you) doe amisse? Was it not (I pray you) for these very words of *Paul*, that in his Sermon at Athens *Demetrius* and his crafts men were so much offended with him.

Acts 17.24. *The Lord* (saith he) *who hath made heauen and earth, dwelleth not in Temples made with hands, neither is worshipped with mens hands, as though he needed any thing, seeing he giueth to all, life, and breath and all things: and hath made of one blood all mankind &c: For in him we liue, and moue, and haue our Being, for wee are also his generation. For as much then as wee are the Genera-*

Generation of God, wee ought not to thinke that the Godhead is like vnto gold or siluer, or stone grauen by art and the inuention of man, &c.

This angred *Demetrius* and his company, namely to say, that the Godhead is not like vnto gold or siluer grauen by art, which if they had suffered, no body would haue bought the images of *Diana*, framed by them: In like manner, this Chirurgicall faction decryes the Weapon-Salue, fearing that few wounded persons would trouble them for their cure, being that *frustra fit per plura, quod potest fieri per pauciora:* it would bee but vaine for a wounded man, to bee tormented by slashing, eating corrosiues, incisions, and dolorous tentings of Chirurgions, besides great bargaines and compacts for the cures, and perchance also little attendance, when the immediate Act of God doth operate the cure *gratis*, gently, without dolorous tents or grieuous incision, and that honestly without an ill conscience, seeing that it is Gods Spirit, which doth operate as well in the blood as salue. For (I beseech you) obserue the words of Saint *Paul* (which if they moue in some degree the Ephesian siluersmiths, they will much more nettle such couetous Chirurgians, as would suffocate and smoother, this excellent and diuine vertue in the Weapon-Salue, whose originall is of blood:) The which words that you may with the better solidity conceiue, you must gather or collect out of them, these three seuerall things: First, that the Lord of Lords is hee, who hath made heauen and earth, whereupon wee collect, that he which hath made heauen

uen and earth, is the guider and operatour, both in the spirit and body, of both the great and little world called man: and therefore neither Hag nor diuel can work to the health, sustentation or preseruation of either: as the consequence shall confirme; For the Text saith: *Hee giueth life, breath, and all things*. Next, hee hath made all mankind of one blood and spirit: And therefore he operateth all in all in mans blood in generall, as well to life as health. And againe: the spirit of the dead mans bones, and consequently their excrescence, which issued originally out of mans blood, in the which in part lurketh Gods Spirit of life, hath an homogeniall reference, vnto the liuely blood of man, for as much as the Text saith, *that all mankind is made of one blood onely:* and therefore this vnion of symphoniacall or sympatheticall harmony, is not easily to bee limited, by Master *Fosters* phantasticall spheare of actiuity. For the text following vnto the Athenians is: *In him wee liue, and moue, and haue our Being.* And lastly, *that wee are the Generation of God:* and for that cause, Christ did not disdaine, to call vs his Brethren and the Sonnes of God. Neither is it sufficient to say (as these precisians doe) that this is ment onely of the Beleeuers; and not of the Infidels. For Saint *Paul*, at that very time, when hee preached this doctrine, spake vnto the Idolaters, and such as worshiped vnknowne gods: and he did let them to know thus much; namely, that they liued, moued, and had their being in the true God, and that this Lord of Lords giueth life and breath, and being, and that they were all of

Gods

Gods Generation. All this hee truely taught, that thereby they might leaue their false gods, and betake themselues vnto their right Lord & only God, from whom, by whom, & in whom they exist, and persist in their being, as hee declareth else-where. Let therefore *Demetrius*, his Goddesse *Diana* be forgotten, and let *Fosters* healing diuell be depriued from all his imaginary power & practice in curing of wounds. And lastly, let all couetuous Chirurgians expectations be thorowly quashed, and disanulled, by this inuiolable assertion of the Apostle. Rom. 11.32.

Though there be that are called Gods, whether in heauen or in earth, (as there be many gods and many lords) yet vnto vs there is but one God, which is that Father of whom are all things, and wee in him, and one Lord, Iesus Christ, by whom are all things, and we by him: but euery man hath not that knowledge. 1 Cor. 8.5.

Let M. *Foster* mark this: as who should say, though the Ephesian *Demetrius* with his complices, did attribute all power vnto the false Goddesse *Diana*, and *Foster*, the secret & maruellous power of healing by the weapon-salue vnto the diuell, as the prince of this world, without any consideration vnto this Text; yet it is certaine, *that it is God the Father, of whom are al things*: and consequẽtly, this act in curing *and by our Lord Iesus Christ, by whom are all things*, and therefore each blessed gift of healing. For, *Salomon* auerreth, *that it is the Word that cureth all things*. But, saith the Text, *Euery man hath not this knowledge, &c.* Wherefore Mr. *Foster* is the more to be blamed, to professe the name of Gods Minister, and to be ignorant in this point. Or at the leastwise, if he knew it, hee is to be blamed both before God and man, to

speake so bluntly, and against his conscience, for any priuiate companies cause, or worldly affection, yea, it may appeare, that hee was troubled in his conscience, when hee writ so staggeringly, and vnaduisedly, touching the originall cause of this cure. For, first of all, pag. 8. he saith, *that it is not the salue that cureth, but the diuell, by the secret applications of other medicines:* In another place, namely, pag. 17. hee acknowledgeth, *that the act of curing, is the salue but concludeth it to be magicall, by reason of the superstitious obseruations in the collection or gathering of the ingrediences, and in the anoynting of the weapon.* Then pag. 39. hee seemeth to auerre, *that it is the bathing of the wound with Vrin, and the keeping it cleane, which doth effect this cure*; whereby hee taketh away all vertue from the salue, and acting power from the diuell. But pag. 7. hee saith, *that it is onely God that cureth at such a distance, for as much as his essence is infinite, and is* omnia in omnibus, *and not any Angell.* The Gentleman you see is in many minds, God amend him, and make his head-piece more setled, and of a more solid consistence, and constant nature, or wee shall be troubled heereafter with many words; but little substance appertaining to the right matter. I heare he threatneth me with a volume of some impieties, and I know not what, which hee hath found in my works: I am sure hee will proue but *Mersennus* and *Gassendus* his Ape or Parroket. For hee professeth them his Masters, and therefore I will quickly serue and afford him the same sauce, or answer I haue bestowed ont hem. Let him appeare when he dareth, and take the best assistance, his home-bred setters on can afford him; I feare neyther him nor them, nor

Mersennus,

Mersennus, nor *Lauouius*, nor *Gassendus*, his papisticall Masters: For, I haue (I hope) the buckler of truth for my defence.

I will now passe vnto the next Chapter, wherein I will expresse certaine histories, of certaine magicall cures, which in mine opinion, are farre more admirable then this of the weapon-salue.

CHAP. VII.

In this Chapter, certaine Magneticall, or Sympatheticall affects are expressed, which appeare farre more admirable, then this of the weapon-salue.

SIr *Nicholas Gilbourn* relateth in his letter vnto mee these words: The last time (saith he) the Lady *Ralegh* was at Eastwell at the Countesse of Winchelsey her house, wee falling into some discourse, concerning the Sympatheticall oyntment, shee told mee, that her late husband, Sir *Walter Ralegh*, would suddenly stop the bleeding of any person (albeit hee were farre and remote from the party) if he had a handkirchers, or some other piece of linnen dipped in some of the blood of the party sent vnto him. If this were done by the diuell, I presume, that so wise a Personage, as was Sir *Walter Ralegh*, would haue left, or at least-wise not haue vsed that Trade of curing or stopping of blood.

There are foure histories more, that I wil tell you, whereof the two first are forraine, and the two last were acted at home namely here in Egland.

The first of the forraine Stories was acted in Italy, and hath beene there so famous and remarkeable, that vnto this present, it is as well in the natiue countrey-mans mouth, as in the report of such trauellers as haue passed thorow the countrey; yea, and there are authors of credit, that haue enrolled it in their written monuments. It was thus: There was a certaine Lord, or Nobleman of Italy, that by chance lost his nose in a fight or combate, this party was counselled by his Physicians to take one of his slaues, and make a wound in his arme, and immediately to ioyne his wounded nose to the wounded arme of the slaue, and to binde it fast, for a season, vntill the flesh of the one was vnited and assimulated vnto the other. The Noble Gentleman got one of his slaues to consent, for a large promise of liberty and reward; the double flesh was made all one, and a collop or gobbet of flesh was cut out of the slaues arme, and fashioned like a nose vnto the Lord, and so handled by the Chirurgion, that it serued for a naturall nose. The slaue being healed and rewarded, was manumitted, or set at liberty, and away he went to Naples. It happened, that the slaue fell sicke and dyed, at which instant, the Lords nose did gangrenate and rot; whereupon the part of the nose which hee had of the dead man, was by the Doctors aduice cut away, and hee being animated by the foresaid experience, followed the aduice of the same Phisician, which was to wound in like manner his owne arme, and to apply it to his wounded and mutilated nose, and to endure with patience, till all was compleate as before. He with animosity & patience, did vndergoe the brunt,

and

and so his nose continued with him vntill his death.

What? Must wee esteeme this worke the act of Gods spirit in man, or a deceitfull and prestigious operation and trumpery of the diuell? Verily, it must needes by wise men be adiudged to proceed from that good act of Gods viuifying spirit, which did operate by way of life and vegetation in them both. Is it not strange therefore (the one liuing about Bolongnia in Italy, and the other being in Naples) that according to Master *Fosters* tenent, neither the tall Hills of Hetruria; nor yet the high Appenine mountaines could stop the concourse and motion of these two spirits, or rather one spirit continuated in two bodies, as a line being stretched out from two extremes, of so farre a distance. Surely M. *Foster* will say, this is Magicall and diabolicall.

The second forraine Story was this.

I was, whilest I did soiourne in Rome, acquainted with a very learned and skilfull personage, called Master *Gruter*, hee was by birth of Swisserland: and for his excellency in the Mathematick, and in the Art of motions and inuentions of Machins, he was much esteemed by the Cardinall Saint *George*. This Gentleman taught mee the best of my skill in those practices: and amongst the rest, hee deliuered this magneticall experiment vnto me, as a great secret, assuring me that it was tried in his Country, vpon many with good successe. When (said he) any one hath a withered and consumed member, as a dried arme, leg, foot, or such like, which physicians call an Atrophie of the lims, you must cut from that member, bee it foot or arme, the nailes, haire, or some part of the skin, then you must pierce

a willow tree with an Auger or wimble vnto the pith, and afterward put into the hole the pared nailes and skin, and with a peg made of the same wood, you must stoppe it close: Obseruing that in this action the Moone be increasing, & the good Planets in such a multiplying Signe, as is *Gemini*, and fortunate and powerfull ouer *Saturne*, which is a great dryer. The selfe-same effect (said hee) you shall finde in you, take the nailes and haire, which is cut off the member, and close them in the roote of an hasle tree, and shut vp the hole, with the barke of the tree, and after couer it with the earth, and (said he) it hath beene tried, that as the tree dayly groweth and flourisheth, so also by little and little, will the patient recouer his health. But you must with diligence obserue, the motion of the heauenly bodies, and especially the places of the Sunne and Moone, when this is effected. And to this intent, he did disclose vnto me, the time and seasons when the preparion vnto such a cure should be effected. But alas! What haue I done? Now hath Mr. *Foster* enough to cry out that this is Magick indeed; here is superstition in the highest degree: For did not he say pag. 17. *that it is an astrologicall, and therefore superstitious obseruation to collect any ingredient, or to doe any thing by attending and expecting, when the Moone should bee in such or such a house of heauen, and that by Scriptures, Astrologers, Magitians and Sorcerers, like birds of a feather, are linked together?* A worshipfull exploit in in this demure Gentleman! His blindnesse leadeth him in this as in the rest. For first hee concludeth, that all Magick in generall is damnable and diabolicall, because one *species* or member of it, is iustly

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to be banished from Christian mens remembrance: as if there were not a naturall magick, by which *Salomon* did know all the mysteries in nature, and the operations thereof; yea, as if the three wise Kings of the East, did discouer, that the true King of the Iewes was borne, by diabolicall Magick. How now Master *Foster*, were these three wise men Cacomagicall Magitians, or such as the Scripture did allow of, and we Christians keepe a holy day in their remembrance? Right Friar *Mersennus* his ape! For he condemneth all *Magia* without exceptions of kinds; not remembring, that *Magus* is in the Persian tongue interpreted a wise man or a priest. And in the very same manner, this Gentleman, after his Masters custome condemneth all Astrologie, for that members sake, which is truely superstitious and vnlawfull; not considering, that the verity in both, the true Magick and Astrology hath been falsely contaminated and abused by superstitious worldlings, and thereupon made the good, in the eyes of the ignorant, to bee abolished and condemned with the bad, for the bad sake: and so goodnesse by vile men is swallowed, without any difference, by darknesse.

I would therefore haue our Sponge-bearing aduersary know, that there are foure parts or kinds of Astrology in generall. The first is conuersant about the mutation of the aire, and foretelling of tempests, diseases, famine, or plenty, &c. The second foretelleth the alterations of states, as also wars, or a pacifick dispotion in the minds of men. The third intreateth of the election of times, and of natiuities. The last is directed vnto the fabricating of characters, seales

ſcales and Images, the which, becauſe it mingleth it ſelfe with ſuperſtitious actions, & is made an inſtrument for the abuſes of impious perſons; and eſpecially, becauſe a diabolicall inſinuation vnto vice and impiety, may eaſily be perceiued in it, is of all good Chriſtians to be repudiated and condemned for vnlawfull. What? Is the Almanack makers Science for this Mr. *Foſters* exceptions, to be put downe, or muſt Phyſicians be forced to forſake or neglect their houres of election, ingathering of ſimples, or letting blood, or cutting the hayre and nailes, or ſtopping laxes, or making the belly lubricke for this mans caueat? Doth not *Amicus medicorum* auerre, *that the influence of heauen, may helpe the working of medicines?* For (ſaith hee) *Oftentimes medicines laxatiue, are by vnskilfull Phiſicians, giuen vnder an influence of heauen, that worketh a contrary or ſtiptick effect, & ſo are hindred.* Alſo ſaith he, *Sometimes medicine is giuen to ſtop, when the diſpoſition of the heauens are lubrick and laxactiue, and then the medicine loſeth his effect.* And for this cauſe, *Haly* ſaith, *the Phyſician that is ignorant in Aſtrology, is as a blinde man, ſearching out his way without a ſtaffe, groping and reeling this way and that way.* And *Ptolomeus, that a good Aſtrologian may auert many effects of the ſtars which are to come.* Doth not *Galene* & *Hipocrates* ſpeake much in their critical treatiſes, of the neceſſity of obſeruing the Moones motion? But letting this paſſe: What ſay wee to the husbandmans obſeruation of times and ſeaſons, as well in ſowing as in reaping? If this will not ſerue to ſtop our Aduerſaries violence, wee will come vnto the teſtimonie of Scriptures: for the confirmation as well of election of ſeaſons, as to proue that the influence of the heauens doth operate

rate as well good as euill effects. For the first it is said, *Est tempus plantandi, & tempus exstirpandi quod fuit plantatum: Est tempus belli, & est tempus pacis, &c. There is a time to plant, and a time to pull vp what is planted: there is a time of war, and a time of peace*; And the Son of *Syrach*: *in the good day, enioy that which is good, and beware of the euill day, as God made the one, so also hee ordained the other*: An S. *Paul* wisheth vs, *to put on the armour of God, that wee may resist the diuell in the vnfortunate day.* Now, if the starres be the distinguisher and guider of times, as *Moses* telleth vs, surely the influence eyther good or bad for them, maketh good or bad Angells, to haue more or lesse dominion ouer creatures. That there are bad influences from aboue, these words of *Dauid* doe testifie: *Deus est custos tuus, Sol & non percutiet dierno tempore; nec Luna nocte: God is thy preseruer, the Sunne shall not strike or wound thee by day, nor the Moone by night, &c.* And is it not acknowledged, that the Moone is the procurer of the Epilepticke disease? Where it is said in the Euangelist in plaine termes, *that the possessed was Lunatick*? Also that there are good influences from aboue, it is argued by this Text of *Iob*, *Canst thou restraine the sweet influences of the Pleiades, or loose the bands of* Orion? *Canst thou bring forth Mazzaroth in their time? Canst thou also guide* Arcturus *with his sonnes? Knowest thou the course of heauen? or canst thou set the rule thereof on the earth, &c?* For in this Text, wee finde the good influences of the starres are mentioned: and heere also it is expressely noted, that the heauens haue their powers on the earth.

Eccl 3.

Eccl 7.

Ephes. 6.

Iob 38. 31.

I boldly affirme therefore, that all Astrology is not forbidden for as much as there is an especiall obseruation to be had by wise men, of the influence of the

ſtars. And for that purpoſe, there are houres of election, duely to be obſerued according vnto this or that influence, which is moſt proper and conuenient for our worke. Againe, whereas Mr. *Foſter* ſeemeth to make ſo ſlight account of the 12. Signes, and their eſſentiall operations on the earth; he may ſee, that ſuch as haue made their allaterall notes vpon the Text, doe interpret the word *Mazzaroth*, to ſignifie the 12. ſignes, which doe poſſeſſe the 12. houſes of the Zodiack, which being ſo, marke the Texts concluſion: *Canſt thou ſet the rule thereof on the earth?* whereby it is euident, that the 12. ſignes, haue an eſpeciall rule ouer the earth, and the creatures thereof, and that by Gods ordinance and appointment.

By this it is made manifeſt, that there is no Cacomagicall ſuperſtition, in obſeruing times, daies, or houres, in which this or that ſtarre hath dominion, for the collecting of ingrediences, or preparation and adaption of medicines, or other matters, proper for the cure of man, as Mr. *Foſter* doth vniuſtly auerre.

To conclude, therfore this point, we may diſcerne by the foreſaid experiment, how the vegetatiue force of the plant operateth, in the excrementitious parts of the withered member, no otherwiſe then the ointment in the amputed blood, and how the ſpirit of thoſe nailes and haire, and skin, do participate with that of the withered member, no otherwiſe then that of the blood in the oyntment, doth with the bloody ſpirits of the wounded, or as the vrinall excrements, with the blood infected with the Iaunders, as ſhall be told you heereafter, or elſe they could not conferre or exſpire the vegetating ſpirit of the plant, vnto the decayed member; neither could the ſpirit in the decayed member, magnetically

netically draw the vegetating ſpirit of the plant vnto it, that by the addition of its power, it might with the more ſpeed proſper and recouer.

It is commonly obſerued amongſt vs, yea, and familiar in old wiues practice, that if a piece of freſh beefe be rubbed well on warts, either in the hand or other member, and buried in the ground, the warts haue bin accuſtomed to fade by little and little, as the beefe doth rot and putrifie in the ground: and that if the party that hath the warts be at a farre diſtance from the place, where the beefe is buried. Muſt this kind of cure alſo be cacomagicall, or diabolicall? yea, verily, as well as the reſt, if that be true which M. *Foſter* and his aſſociates doe auerre.

I could remember each reader of many of theſe vſuall concluſions in naturall Magicke, which being well pondered, would, I imagine, proue farre enough in euery wiſe mans iudgement, from any diabolicall practice or commerce; but becauſe I feare, I ſhould be in doing, more tedious then delectable, vnto each curious, I will come briefely vnto the two homebred hiſtories, which I did promiſe vnto you before.

The firſt of our homebred hiſtories is this: There is at this preſent, an honeſt religious Gentlewoman about London, that taketh an herbe, called the Roſe of the Sunne, which hath ſmall husks about it, which will open and ſhut, and ſhee putteth it in plantain-water, and it ſhutteh and cloſeth vp. She therefore, when a woman with child beginneth her labour, giueth her a little plantain-water, and though the labouring woman, appeareth to the Midwife neuer ſo ready to be deliuered; yet if the Gentlewoman ſee the vegetable cloſed, ſhe concludeth, that they are deceiued, and that

there is no such matter, and so it proueth indeed. Againe, when the Midwife doubteth of her deliuery, and yet she is indeed neer it; The flower will open by little and little as the Matrix doth, and then the Gentlewoman bids the Midwife looke to it, assuring her, that she is ready for it, and it proueth so. This story was related very lately vnto mee, by a Noble man of worth, and confirmed by a reuerent Doctor and his Apothecary, who auerre, that certaine Midwiues doe at this day, make vse of this naturall conclusion.

Now I know, that M. *Foster* will say, that this also is diabolicall and superstitious. Good God, what will this man leaue to be ascribed and attributed, to the onely actor in all operations, as well vulgar as mysticall, when there is nothing hidden, or rare in this world, which this greater agent for the diuell, then I am a witch, as he termeth me, doth not attribute to his Master, the diuell, so that God forsooth must be granted to act only in vulgar and sensible things, but as for all hidden mysteries, the actiuity of those must proceed from the diuell, and be only attributed vnto him. To conclude, we see an admirable sympathy, betwixt the vegetable, minerall and Animall, and the parts of mans body, as the coultsfoot, which is framed like the lungs, is good for the lungs: *herniaria* for the rupture, liuerwort for the liuer, eyebright for the eyes; and againe, among minerals, Gold for the heart, and Siluer for the braine, brimstone for the lungs, yron for the spleene, as also the spleenstone cureth the spleene, if it be worne on the wrest. And why may not the herbe haue the like relation and correspondence in nature with the matrix; And that by reason of the vehicle of plantainwater, which did communicate, the nature of

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the one with the other, the ayre being the common *medium.*

The last hom ebred story is this: There is a Noble Personage in this kingdome of no meane descent, Title and ranke, among the English Nobility, a most wise, graue, aged, and religious Gentleman, I say, who hath cured a hundred in his time, of the yellow Iaunders, the patient being 10.20.30 40. (yea, & as he and others haue reported) almost 100. miles off from him: and many of them, that hee hath so cured, haue laine long drooping vnder the burthen of this disease, before they came to him, in so much that the vse of cõmon receits of physicians could not ouercome it. Hee hath both performed it by his seruants at home, and hath communicated the secret vnto some of his friends abroad, amongst whom he hath bin pleased to rank my selfe. The vrin therefore of the patient, is sent vnto this great Lord. His mãner of cure is this, he taketh the ashes of a wood, cõmonly knowne and growing here amongst vs in England, hee maketh a past of this wood with the vrin, reseruing a little of the vrin a part for another purpose, this past so molded & made vp with vrin, is diuided into 7. or 9. lumps or balls, and in the top of each of these, he maketh a small hole, and putteth in it a litle of the vrin remaining, & into those parts of vrin, hee putteth a blade of saphron. And so without further doing, hee puts the lumps in a secret place, where they must not be stirred, left the cure be hindred. And experience hath taught the world, many a score of icteritiall men, or infected with the yellow Iaunders, haue by this simple meanes beene cured: and this is well knowne vnto a 1000. persons. Lord! What a diabolicall medicine will this appeare in the chaste

cies of Mr. *Foster*? He wil straightway cry out, This is abominable and diabolicall witch-craft, and they are witches and coniurers that do vse it! But beware Mr. *Foster* of railing, or calumniating this personage; for he is such a one, as will endure no coals, but will chastice any of your vnmannerly brauadoes. What, I say? Is the diuell in the sick mans water, or is it in the burnt ashes of the wood? (They say, that witches implements being burnt, causeth all magicall power to vanish) or is it in the poore blades of saphron, that are drenched in the vrin; No truly, but rather in their conceits that dreame so. For it is most certaine, that the plant and the saphron haue hidden properties in them, to cure the Iaunders. All the mystery therefore of this cure, belongth vnto the respect or relation, which is between the blood of the infected, and the whay of the blood, which carrieth with it partly some of the naturall salt and tincture of the blood, and partly some of the relicks of the Icteritious humor, which maketh the vrin of so high a yellow. The spirit of blood therefore with his agent lurking in the tincture, and salt, which is in the watery serous, or whaiey excrement, and being buried in that medicinable earth, or ashes, in which the salt of the plant dwelleth, or stirred vp by the continuation which it hath with that spirit of life, which yet dwelleth in the sick mans vaines. Therefore the water being inhumed and mingled, with that medicinall earth, and mixed with saphron, the viuifying spirit of the sick, tending to the preseruation of life, doth ayd the like in the vrin, and also exuscitate and reuiue that in the salt of the ashes, to act and fight against the Icteritious humor in the vrin, which fading and being by little and little conquered, maketh his

like

like in the ſicke body to dye and vaniſh. Beſides all this, the ſpirit lurking in the ſalt, and exuſcitated partly, by the excited ſpirit of the plant, and partly by the emanating ſpirit of the ſicke body, doth ſend, or carry backe a curatiue property, vnto the whole bulke of the blood. I leaue this vnto the more ſerious conſideration of the learned, who can better iudge of the hidden and abſtruſe operations of Gods incorruptible ſpirit, cloſing vp all in theſe very words of the Apoſtle: *Deus operatur omnia in omnibus, God worketh all in all, & ex eo, per eum, & in eo, ſunt omnia, of him, by him, in him are all things, & Deus viuificat omnia, God viuifieth all things.* 1 Corinth. 12 And finally, *Dij ſunt, qui dicuntur in cœlis & in terra; nobis autem vnus Pater à quo omnia, & nos in illo, & vnus Dominus Ieſus Chriſtus, per quem omnia, & nos per illum.* Romans 11. 1 Timoth. 6. *There are in the eſtimation of ſome men, gods in heauen and in earth; but vnto vs there are no more then one God, the Father, from whom doe proceed all things, and we are in him: and one Lord Ieſus Chriſt, by whom are all things, and we by him.* 1 Corinth. 8. *Ergò*, it is vainely, and preſumptuouſly ſaid of Mr. *Foſter*, that the cure of the weapon-ſalue is effected by the diuell, the enemy of Ieſus Chriſt, and not by Chriſt himſelfe, being that Ieſus is the only Sauiour, and curer or healer both of ſoule & body, who, as he hath all powers & poteſtates vnder his dominion, vſeth his good Angels to work his goodneſſe, and not the bad Angels, which hee did ordaine for a cleane contrary office. I will not ſay, that this aſſertion of his is a kinde of blaſphemy; but it is little better. At the leaſtwiſe it is the groſſeſt ſort of Idolatry, to aſcribe the good works of God, vnto the eſſentiall act of the worſt and moſt wickedeſt of all his creatures, whom God inſtituted for a clean contrary vſe, namely,

to

to be his punishing and destroying minister or angel.

Now, I will proceed vnto the particular defence, of mine owne doctrine, expressed in my mysticall Anatomy, Against the which Master *Foster* doth enueigh so bitterly, and with so great a confidence. He crowes there like a Cocke on his owne dunghill, before hee hath occasion, and challengeth gloriously the palme, and proclaimeth the trophey of his owne prayses, before he hath got the victory. The end crownes all: for truth is not boulstered vp with high and braging termes. It had beene best for Master *Foster* to haue heard me speake, before hee had publikely slandered me, and set vp the Titles of his booke on the posts of my doore in my disgrace: whether it was discreetly done of him, or not; I leaue it to the censure of the world: and so I moue to the last Member of this Treatise.

THE

The Third Member:

Wherein the Author doth diſannull all thoſe Arguments and Obiections, which M. Foſter *with ſuch inuincible confidence hath produced, for the refelling of his opinion, expreſſed in his myſticall Anatomy, where he proueth, that the action of curing by the* Weapon-Salue, *is meerely Naturall; and no way Magicall or Diabolicall.*

The Prelude to this Member:

Wherein the Author doth expreſſe, that his Aduerſaries ſlanders of him, are grounded on malice, and not on any iuſt deſert of his. Here alſo he ſheweth the method of his proceeding in this Member, with the Reaſon thereof.

EAch diſcreet Reader may diſcerne by M. *Foſters* ſcandalous vehemency againſt mee, for compoſing in my myſticall Anatomy, the ſubiect of this Member, that it is more of enuy and malice, then for any deſert in me, or offence committed by me, either againſt him, (for as much as I know him not) or any other perſon elſe: For out of doubt, he would not elſe vpon ſo ſlight an occaſion, as was this ſhort chapter expreſſed in the foreſaid place,

haue so slandered me, with the title of a Magician, as he hath; and alledged his wise Master the Frier *Mersennus* his authority for it, as profound an Author for rayling and false slander as himselfe. But why (I beseech you) should he induce *Mersennus* his scandalous words against mee in this his writing, when he seeth, that the Frier is so taunted by his friend and champion *Gassendus* for it, that in his Reply, which he maketh with *Gassendus* and *Lanouius* against me, after that I had thorowly nettled and gauled him for his follies, hee dared not to vtter or repeate one word against me, touching the precedent slanders of Magicke, which in his Booke on *Genesis*, vpon little or no ground hee laid vnto my charge; but grafted all his spight and malice in that Reply, vpon certaine Impieties, (as hee termeth them) which hee most weakely layeth vnto my charge? Againe: whereas this our home-bred Aduersary saith, that I haue excused my selfe from Magick, in a Booke intituled, *Sophiæ cum Moria certamen*, and that *Lanouius* saith, *Cuius contrarium verum est*; I must tell him, that it doth ill become a man of his Profession, to vtter such a falshood. For *Lanouius*, (though in as malicious a manner as he could) doth cleare me of that crime, alledging that mine vnskilfulnesse or insufficiency in such things, made him to thinke the contrary. And therefore I must tell this my English calumniatour, that there is a Starre-chamber to punish such abuses, and consequently, he may perchance heare of mee sooner then he doth expect, vnlesse hee bridleth his slanderous tongue the better hereafter. It is an Argu-

ment

ment of little Philoſophie, and leſſe Diuinity, to rayle vnreaſonably, and ſcandalize with immorality. For Philoſophie is *Sapientiæ amor*, the loue of Wiſedome: and the Wiſe man ſaith, It is the part of a foole to rayle. Againe: all Diuinity is founded on Loue and Charity; and Chriſt his chiefeſt preaching, was to loue our Brethren, and to affect our Neighbours as our ſelues, and to admoniſh vs, that wee iudge not our Brethren raſhly. But to come vnto our buſineſſe; Hath this Chapter of mine, (iudicious Reader) in which our diligent Inquiſitor hath made ſo ſtrict a ſearch, and againſt which he hath framed ſo punctuall a confutation, any Cacomagicall buſines in it, that I ſhould ſo hardly be cenſured, by our quick-witted Confuter, at the very entrance into it? Doe you diſcerne in it any thing, that ſhould cauſe our Aduerſary to make ſuch a ſcandalous, and vnchriſtian-like ingreſſion into the inquiry of it, that thereby the ſimpler ſort of men may deeme me a Witch or Magician? As for ſuch as are of the wiſer ſort, I am ſure they laugh at it. But is not this an argument of enuy, founded on no ſolid foundation? And is not he, as well for his vnreaſonable ſpight, as ſome things elſe, of each good Chriſtian to be pitied? For what hath he in him ſhould deſerue enuy, being that he confeſſeth in his Epiſtle to the Reader, that he is *infra inuidiam?* As for my ſelfe, I muſt ingenuouſly concurre with the opinion of all the world, and ſay, *that I had rather be enuied then pitied.* But to our purpoſe: The ſubiect of this Chapter cited by me in my myſticall Anatomy, is onely a

discourse of the naturall reference, and Magnetick or attractiue and sympatheticall relation, which is obserued to be, betwixt two distinct substances of the like nature; but differing in the distance of place; as betweene the Loadstone and the Iron; betwixt the blood, and the salt of the same nature; in which the vegetating spirit, common vnto them both, doth occultly abide. And you must note also (courteous Reader) that in this particular Booke of my mysticall Anatomy, I did handle the secret and hidden properties of the spirituall or internall blood in the externall, citing therewithall, as neere as my small capacity would giue me leaue, the harmonicall effects which it worketh, as well by contract or immediate touch, as at a distance. I would faine know now, wherein I haue offended in so doing? or how I haue deserued M. *Fosters* slanderous ingression into his examination of this businesse? or whether in my naturall discourse vpon this subiect, I mention Diabolicall Charmes, Circles, Witch-craft, or vnlawfull and forbidden Characters, or such like? If you finde nothing appertaining vnto any such deuilish Magick, then giue your sentence, whether such a Prelude vnto this businesse was honest, decent, or any thing appertaining vnto the matter in handling. As for the vsage of the *Weapon-Salue* in it selfe, I protest before God and man, I neuer of my selfe did practise it vnto this very day; but in my conscience, and by reason of a more strict inquiry, which for this cause I haue made into it, I finde it so free from any Diabolicall superstition, (which, God is my witnesse, I haue

euer

euer hated, as I doe the Deuill and all his workes) and haue heard ſo much of the vertuous operation thereof, that from henceforward, malegree the demeure writers or ſpeakers againſt it, I will both practiſe it, and defend the lawfulneſſe of it, as being more aſſured now then euer, that it is the bleſſed vertue of God; and not any act of the Deuill, which operateth in it vnto the health and alledgement of Gods afflicted creatures.

But to come vnto our matter,

I will make but few words, for I haue already beene too long in my precedent diſcourſe. But before I begin, I pray you obſerue (gentle and iudicious Reader) how that our Sponge-carrier, is very halting and vnperfect in the interpretation of my text, ſtraining it much from its true nature, to ſerue his owne ſenſe rather, then iuſtly to expreſſe mine intention; (as indeed he ought:) I will therefore in the firſt place expreſſe vnto you, in naked Engliſh tearmes, the full and exact purpoſe of my Latine text, which I call mine Aſſertion; and then in the next place, I will expreſſe his expoſition or collection: After that I will ſet downe the vertuous validity of his Sponge in drinking vp, deuouring, or wiping away the ſtrength of my Aſſertion: and then in the laſt place, I will cruſh and ſqueeſe his Sponge, and make it by force to vomit vp againe the truth, which it hath deuoured, or rather couered with his vaile of ignorance. And this ſhall be my manner of proceeding in combate againſt this *Lernian* Monſter, and his Truth-deuouring Sponge.

CHAP. I.

Heere it is proued against our Aduersaries Assertion,

First, that the Blood, Fat, Flesh, and Bones of a dead Man doe participate with that Balsamicke nature or humidum radicale *which is in the liuing Man.*

Secondly, that a Horse hath a Balsam sympathising with that of a Man.

My naked text Englished.

We see that this Oyntment is compounded of things passing well agreeing vnto mans nature; and consequently, that it hath a great respect to his health and preseruation, for as much as vnto the composition thereof, wee haue in the chiefest place or ranke Blood, in which the power of life is placed. Here, I say, is the essence of mans Bones growing out of them, in forme of Mosse, termed Vsnea: *here is his Flesh in the Mummy, which is compounded of Flesh and Balsame; here is the Fat of Mans Body, which concurreth with the rest vnto the perfection of this Oyntment. And with all these (as is said) the Blood is mingled, which was the beginning and food of them all, for as much as in it is the spirit of life, and with it the bright soule doth abide, and operateth after a hidden manner. So that the whole perfection of Mans Body, doth seeme to concurre vnto the confection of this precious oyntment. And this is the reason, why there is so great a respect and consent, betweene this Oyntment, and the Blood of the wounded person. For it is most necessary, that some of the Blood of the wounded, be drawne out from the depth of the wound, &c.*

This

This is the exact interpretation of my text.

Now yee ſhall ſee what he maketh of it.

M. *Foſters* Collection.

Scull-moſſe, or Bones, (ſaith Doctor Fludd,) *Mummy, and the Fat of Man (the eſpeciall ingredience) comprehend the corporall perfection of man, and ſo are apt to heale, by reaſon of a naturall Balſam reſting in them, ſympathiſing with the hypoſtaticall Balſam reſiding in the liuing Man.*

You ſee here, that firſt he leaues out the blood, which is the prime ingredient; and then whereas I ſpeake of that enbalming ingredient, which the Nobles of Ægypt were wont to make of the naturall Balſam, and ſuch like Bituminous and vnctuous things, as were enemies to Corruption, he nominates and interprets after his faſhion, and to ſerue his turne, ſaying; that I ſpeake of the naturall Balſam in Man, reſiding in the Oyntment, &c. But I will let him haue his ſcope, being it cannot much vary from my purpoſe.

M. *Foſters* Sponge to wipe away this mine Aſſertion.

I deny that Scull-moſſe, or Bones, Mummy, and Mans Fat haue, though they be medicinable, any naturall Balſam, or radicall humor, (for ſo ſome call naturall Balſam) reſiding in them, ſympathiſing with the hypoſtaticall Balſam, remaining in the liuing Man: vnleſſe a Horſe haue a Balſam ſympathiſing with Mans. For (ſaith D. Fludd, *which I aduiſe him to remember) if a naile which pricketh a Horſe, be put into the Oyntment-pot, the Horſe ſhall be cured. I ſay there is no ſuch ſympathy betweene Horſe* Foſter.

and

and man; and if there be no cause at all to beleeue the one, there is but little to beleeue the other.

Here the Sponge is Squeesed.

Fludd. Obserue in the first place, that our Opposite forgets, that Blood is one of the ingrediences. And then he disputeth *ex non concessis*, as is before said; and yet neuertheleſſe I will giue him his way, and proue that all which his Spongy tongue hath vttered, for the wiping away of that truth, which hath bene here expreſſed by me, is of no validity, nor yet of any appearance or probability. I will therefore diuide this Confutation of his into two Branches or Members: whereof the first shal produce this question: *namely, whether Blood, Flesh, Fat, & Bones, haue any naturall Balsam, or radicall moisture reſiding in them, sympathizing with the Hypostaticall Balsam remaining with the liuing Man?* The later containeth this: *Whether a Horse haue a Balsam sympathizing with the Balsam of Man?*

The first of these two, is flatly held by M. *Foster* negatiuely, and I in a surer confidence doe hold it affirmatiuely, and will proue it: first, by Naturall Reason: secondly, by the Authority of Holy writ: and lastly, by Common Experience.

In the first place therefore, I would haue M. *Foster* to learne, what a Balsamicke nature is, before hee thus rashly seeketh to censure the creatures to haue it, or to bee without it. I must therefore let him know, that it is nought else, but a volatill, and essentiall salt, that is full of vegetating and multiplying vertue, which it receiueth from aboue, as a precious

precious ſoule to viuifie and animate it, the which vertue is that *Calidum innatum*, or *Naturall heate*, by whoſe vertue euery creature doth exiſt, and the volatile vehicle, in which it is carried, is that *Humidum Radicale*, or *Radicall Moiſture*, or *Humidity*, by which, and in which, the foreſaid vertue doth immediately moue, and act vnto life, vegetation and multiplication. By the operation therefore of theſe eſſentiall actiue and paſſiue, Vegetables and Animals doe manifeſtly, and Minerals occultly vegetate and multiply: and that as well in their forme or naturall fire, as in their ſubſtance. And for this cauſe the true Alchymiſts do cal this myſtical Salt, *Sal Sapientûm*, the *Salt of Wiſe men*, for as much as in it conſiſteth the myſtery of Nature. And others tearme it the true *Balſamum Naturæ*, or *Balſam of Nature*, in which all the Myſtery of Nature doth conſiſt. Whereupon the wiſe Philoſophers affirme: *Quod ſit in ſale iſto quicquid quærunt Sapientes: That all that Wiſe men ſeeke after, is in ſalt.* Touching the aëriall part, it is the volatile ſalt, which is euery where expanſed in the open ayre, and it is the pureſt eſſence of and in the ayre, in which the graine of life is: and therefore other Wiſe men ſay, *Eſt in aëre occultus vitæ cibus: The hidden food of life is in the ayre, &c.*

It is not without a very myſticall and ſecret cauſe alſo, that our Sauiour Chriſt tooke an eſpeciall notice of Salt. In one place he ſaith: *Sal Terræ eſtis vos, Ye are the Salt of the Earth*; where hee meaneth the ſpirituall man, in which is the breath of life. And againe: *Sal ſi euanuerit, in quo ſalietur? ad nihilum valet* Mat. 5. Ibidem.

I wish such men were meddle only in their own profession where a little skill may exist

let vltra, nisi vt mittatur foras, & conculcetur ab hominibus. If the Salt shall vanish away, with what shall it bee seasoned? It will be of no further value, saue onely to bee cast out of doores, and to be troden on by men. Whereby it is euident, that nothing can exist, or be of any reckoning or estimation, without this Mysticall Salt, or Glew of Life, but will be quite dead and corrupt. There is Salt in the very dunghill, that giueth life and heart vnto the ground, whereby it multiplieth the Graine in a greater proportion, and sucketh vnto it more plentifully the Celestiall influence of life.

To conclude: the very essence of the Animall creatures blood in generall, consisteth in this Balsamicke Salt. By it the body is animated: by it the flesh through apposition, vnion, and agglutination of parts is viuified, multiplied, and successiuely preserued. By this in the bread, and the flesh of creatures, the blood in man is daily increased: in this therefore is the incorruptible spirit of life, which keepeth man aliue, and defendeth him from corruption: and vnlesse it acteth his viuifying office, man is quickly rotten or corrupted. Doe not Scriptures confirme thus much in many places: namely, that, *Anima hominis est in sanguine: That the life of man is in his blood*: and, *Anima carnis est in sanguine, The life of the flesh is in the blood?* Now it is certaine, that this viuifying Spirit, which is, *Donum Dei cuilibet Creaturæ, The Gift of God vnto euery Creature*: (as is proued before) is the true operator, in this his Radicall moist Tabernacle, to heale, mend, and agglutinate wounds, being assisted with any appli-

Leuit. 17.

From what it contains from ye Author sayinge so.

application, made either by a Reall, or Virtuall Contact. It followes therefore, that this Spirit being in the Blood, Fat, Bones, and Fleſh of Man, for as much as they doe ſubſiſt by it, and were firſt animated, and engendered, and multiplyed by it, doe participate of this Spirit, which the Scripture ſaith, *doth animate and heale all things. Spiritus ſeu Verbum Dei*, ſaith SALOMON, *ſanat omnia: The Spirit and word of God healeth all things.* Wiſd. 16. 10.

But M. *Foſter* will ſay, that this Spirit of life is in the Blood, Fat, and Fleſh, when it is not ſeparated from the liue Man; but after it is ſeparated, it hath no more life or being. I haue told him, and proued the contrary, in my Philoſophicall Demonſtration. For without this Salt, and liuing Spirit in it, neither Blood, Fat, Bones, nor Fleſh could ſubſiſt; but according vnto that of Chriſt before-mentioned, it would be of no vſe. Againe, it is intimated in Holy Writ, that the Spirit of life is in their centrall or inward parts, though it doth not act or operate; but *quieſcere in Centro, reſt in the Center*, as I haue before expreſſed plainely. For elſe why ſhould it be ſaid: *Thou ſhalt altogether forbeare to eate the Blood and the Fat:* And againe, *Thou ſhalt not take in thy meate the blood of the creature.* And againe, *The blood of the Beaſt or Fowle killed in hunting, muſt be powred on the ground:* and the reaſon is there giuen: namely, *Becauſe the Spirit of life is in the blood.* And againe it is ſaid: *The Soule of the fleſh is in the blood.* Now if the Spirit of life did vaniſh out of the Blood, Fleſh, Fat, and Bones, immediately after their ſeparation from the liuing creature, what needed all theſe words, or Leuit. 3. Leuit. 7. Leuit. 17.

strict precepts, for the not eating of the Blood and Fat, after the death of the creatures? Or why should that reason be giuen, *Because the soule or life is in the blood, or the blood is the seate of the soule or life?* The text doth not say, The Blood was the seate of the soule or life; but, It is: namely, the subsistence of these parts, though separated from the liuing body, doe yet participate with the Spirit of life; therefore beware, that you eate it not.

I will not here remember you, of the viuifying
4 King. 13. vertue, remaining with *Elias* his Bones, which made the murthered body, that was by the theeues cast into the Graue of the Prophet, rise againe; nor
Apoc. 6. 9. that the soules of such as were slaine for the Words sake, did cry vnto the Lord from vnder the Altar
Gen. 4. 10. for vengeance; nor that the voyce of the murthered *Abels* blood did cry out to God from the earth; nor the sudden reuiuing of the dead blood in the murthered, at the presence of the murtherer: which could not happen, without this Viuifying Spirit did participate with, and lurke in the blood, though without action, till by the murthering spirit, it was excited vnto action, &c. But I will bring you to an ocular experience: It is most certaine, vnto such who haue applyed themselues vnto the art of distilling, that mans Blood and Bones doe containe an admirable deale of volatile Salt, in which there is so excellent a Balsamick dispositon, that it doth, by reason of the propinquity of nature, suddenly appease dolours of the Gout, and intolerable Aches, cureth Wounds, healeth such as are affected with the Mother and Falling-sickness: and in fine,

expe-

experience hath made manifeſt, that the Volatile Salt and Oyle of the Blood, is an excellent Cordiall. Againe, that the Oyle of Mans Fat is a great appeaſer of the Gout and other Dolours, and a healer of Wounds, and a preſent dryer vp of all manner of Excoriations; often experience hath taught, as well my Maſters as my ſelfe. Doe we not ſee, that the dropping of a Candle will in one night heale vp an Excoriation? And euery Oſtler will certifie you, that a Horſes heele being wounded or cut with a ſtone or ſhoo, with the anointing of a Candles end; that Hogs-greaſe, Deeres-ſuet, are eſteemed good and neceſſary ingredients for a healing Salue; there is not a Chirurgion but will confeſſe. And whence doth this ſanatiue property in them proceed? what? from the benigne act of God, or from the Deuill? If from, it is from that curing and viuifying Spirit, which firſt made thoſe Members, and gaue them that vertue, or it could haue no healing property. *Spiritu ab ore Dei* (ſaith *Dauid*) *omnis procedit virtus: From the Spirit of the mouth of God proceedeth all vertue. Ergò*, from that Spirit had the Fat, Fleſh, Blood, and Bones, that vertue of healing, or not at all: and by the preſence they hold ſtill that vertue of it, euen after their ſeparation or amputation from the liuing body, that it receiued from it, whileſt they were Members in the liuing Body: onely this is the difference, that when they were in the liuing Body, their vertue was actuall; but being ſeparated, it is onely potentiall, and will not be reduced vnto act, vnleſſe it be incited by the ſelfeſame viuifying and actuating Spirit;

Pſal. 33.

Spirit; euen as we see, that Grease or Tallow is fixed with the cold, and will not flow, but with the act of naturall heate or fire, it will forthwith melt and flow. What of all this may our Sponge-bearing Author say? Must therefore the Spirit of life be in this? for without it there can bee no sympathising betwixt this and the Hypostaticall Balsam, residing in the liuing Man. I must haue this Inquisitor know, that as it was but one Spirit, that was called by the Prophet from the foure Windes, to breathe life vnto the slaine; so there is but one Spirit that giueth vertue, as well to the liuing Blood, Flesh, Fat, and Bones, as to the other, that seeme to vs to be without life, or in puissance to act. It is but one Spirit, but in diuers properties, that congealeth, and as it were, killeth the Spirit of the moueable Element of Ayre, and fixeth it by his Northerne blast into Snow, Frost, Ice, and Haile; and againe reuiuifieth it by a Southerne blast. Neither will it serue our Opposites turne, to exclude this Spirit from the Fat, Blood, Flesh, and Mosse of Bones, that are in the Oyntment; for the Wise man saith; *That the incorruptible Spirit is in all things: Ergò*, in this Oyntment. We haue therefore the Balsamick Salt in all of these ingrediences, and in that Salt lurketh the actiue Vertue, which being stirred by his fountaine of action, flowing and acting *à termino à quo*, doth *reagere*, or act againe, *à termino ad quem*, that is, from the end to the beginning. This is the reason that this Oyntment cureth not onely by a Reall; but also Virtuall Contact: namely, by reason of that vertue, which it holdeth

Ezek. 37.

Sap. 12. 1.

from his firſt Creator: As who ſhould ſay, that an herb or roote ſhould loſe all their ſanatiue vertue, becauſe they are gathered from the plant: namely, a Graine of Wheate, or an Apple, gathered from the Straw or Tree, ſhould haue no Balſamick nouriſhment in it, becauſe they are now paſt growing; and yet the contrary is manifeſted, in that they haue ſtill in them their vegetating and multiplying Spirit. For being put into the Earth, the very Atom of life lurking in them, doth manifeſt it ſelfe, and maketh them grow againe and multiply in their kinde. Neither are the fleſh of Beaſts deſtitute of their nouriſhing property; though they ſeeme dead, and are ſeuered from the liuing Creature. For the Scripture ſaith; *Anima carnis eſt in ſanguine*: *The life of the fleſh is in the blood*, which if it were not ſo; it would not nouriſh, or bee conuerted into mans bodily ſubſtance: namely, Blood, Fleſh, Fat, and Bones: as alſo, if the viuifying Spirit did not lurke in the fleſh of the dead Carkas, it were impoſſible that it ſhould be conuerted into wormes by the expoſition of it vnto the beames of the Sunne, as ſhall be told hereafter.

But what if your plant a graine be rotton, marke what a crop it is like to be ok- pocked from you?

Laſtly, I could ſhew this deepe Philoſopher, that this viuifying Spirit, in the volatile Salt, is abundantly inbred. I could ſhew him ocularly, how it ſucketh downe the forme of life from the Sunne; inſomuch that of a cleare aëriall volatile Salt, as white as Snow, or chryſtalling vnctuous fluent liquor, it wil in few houres become as red as a Ruby, by expoſing it to the Sunne-beames. Such is the ſympathy betwixt it and the forme of the Sunne:

and

and in the selfesame kinde is their reciprocall appetite; as is betweene the Patient and the Agent, or the Female and the Male. I could shew him also in a short space, the admirable power this vegetable Spirit hath, to cause vegetation in all things. And I haue proued it to be a soueraigne Balsam to cure wounds, and to take away aches: and therefore it sympathiseth with the Hypostaticall Balsam of man. For else it would not be conuerted into the same Image: namely, into Blood, and Flesh, and Fat, and Bones; and much more therefore the very Blood, Flesh, Fat, and Bones, of the selfesame *species*, being that *simile magis nutritur à suo simili*, like is nourished more by his like. Doe we not see mans blood; yea, the blood of euery creature, to consist of such a volatile Salt? If it were nothing but the vrine, which is the whayie excrement of the blood, it would witnesse so much, being that it is passing full of salt Armoniak, or volatile Animal Salt: and by reason of the Balsamick nature thereof, mans vrine is so proper to mundifie and cure a slight greene wound; as also the Yellow-Iaunders is cured at such a distance from the patient, as is already declared. You see therefore, with what ease, and that by a triple consideration, this dull Sponge of M. *Fosters* is squeesed: and how vnreasonable and vnprobable is his foresaid proposition. I come therefore to the examination of the second question which ariseth from it.

Touching the second question, which is, Whether a Horse haue a Balsam sympathising with that of man? Master *Foster* saith, *There is no such sympathy*

thy betweene Horſe and Man. Hee ſaith much; but proued little or nothing. As who ſhould ſay, M. *Foſters* wil is ſo, and therefore *ſtet pro ratione voluntas*, his wil muſt ſtand for a law. He imitateth exactly in this, his bragging M. *Merſennus*. But I wil be ſo bold as to inſtruct him better in this matter, and ſhew him that the bodily nature of the one, doth eaſily ſympathiſe and communicate with that of the other. For the Fleſh, Fat, and Bones of the one and the other, are of blood in a naturall generality; yea, and in ſpeciality of bloods, though in number they vary. For (I beſeech you) doth not the ſelfeſame Fleſh, Fat, and Blood of the Beaſt nouriſh the like in man? Is not the one tranſmuted into the other? Nay, doth not the Scripture ſpeake this in a generall ſenſe, meaning all blood; namely, that the ſoule or life of the creature is in the blood, and that the life of all fleſh is in the blood, and that for a diuine reſpect of that Spirit of life in the blood, we are commanded, not to eate of the blood of any creature? And againe: the blood of man, in a reciprocall reſpect, is to be demanded of the Beaſt that ſhed it. All which being rightly conſidered, who of wiſedome can make any doubt, and not abſolutely conclude, that the Beaſts bodily nature doth ſympathiſe and correſpond with the parts of mans body? I confeſſe, that the Intellectuall nature of man, maketh it to differ from that of a Horſe, for as much as he is ~~ſaid to be~~ *Animal rationale*, and the Beaſt *Animal irrationale*; but theſe properties are onely ſeene in the ſpecifying ſpirit, and doe neither concerne or touch any action of life, or vege-

tation, or multiplication, or healing. I will therefore discourse in this manner: God hath endued man with a double gift, whereof the first is the spirit of life, which he hath imparted not onely vnto him, but also to all other creatures; and againe, he hath bestowed on him more then on any other liuing creature: for he hath giuen him vnderstanding; and yet the Giuer of this double gift, is but onely one Spirit. And thereupon *Iob* saith: *Spiritus Dei fecit me, & inspiratio Omnipotentis viuificauit me: The Spirit of God made me, and the inspiration of the Euerlasting gaue me life.* Now (as I haue said) this very same benefit was giuen vnto all other creatures, in all one property and office: whereby it is said: *Deus viuificat omnia, God viuifieth all things.* And *Iudith: Misit Spiritum, & creauit omnia, He sendeth forth his Spirit, and createth all things*: and the Prophet *Isaias: Deus dat flatum populo, & spiritum calcantibus terram, God giueth breath vnto the people, and spirit to euery creature that marcheth on the earth.* Whereby it is plaine, that the same spirit of life is proportionably, though diuersly, in number, measure, and proportion, powred out on euery specifick Animal: and therefore there must be an admirable sympathy of nature, betweene the parts of each Animal, which are by vegetation and multiplication produced, through the operation of the same spirit of life, infused into the blood; and so by the way of animation vnto the Fat, Flesh, and Bones. And this is the reason, and no other, that like is conuerted into his like; namely, blood into blood, flesh into blood and flesh, and fat into his like, and bones

Iob 33. 4.

Iudith 16.

Isaias 42. 5.

bones and marrow is made of both. Is it not moſt palpable, that any fleſh, or blood, or fat of dead Beaſts will be conuerted, by mutation of concoction, into the ſubſtance of man? which it could neuer doe; but that they egregiouſly doe ſympathiſe in nature together, and doe vnite the Balſamick nature, or *calidum innatum & humidum radicale* of the one with the other, and tranſmute the ſubſtance of the one, into that of the other, which originally is the blood, as well manifeſt as occult. But touching the other extraordinary gift, it is ſaid by *Iob* in another place: *In homine eſt ſpiritus; ſed inſpiratio Omnipotentis facit eum intelligere: In man is the ſpirit of life; but the breath of the Omnipotent maketh him to vnderſtand.* Vnderſtanding therefore is a gift, a part which maketh man to differ from the Beaſt; but not the ſpirit of life. Iob 9.

What then reſteth more to be done? *Marry, the Doctor muſt remember, &c.* ſaith M. *Foſter.* Pag. 39.

And what muſt he remember? For ſo ſtrict an admonition of a wiſe man, muſt import ſome thing of weight. *Hee muſt* (ſaith he) *remember his Horſe-leechery.* And what Horſe-leechery? *Namely, that a Horſe pricked with a nayle, may likewiſe bee cured.* A wonderous piece of worke! And was it for this mighty buſineſſe, that the ſame memoriall ſhould be repeated, in this his glorious Spongy piece of ſeruice, to wipe that Aſſertion away? Let vs therefore ſee the maine ſubiect of his commemoration, which is this:

For ſaith the Doctor, (which I aduiſed him to remember) if the nayle which pricked a Horſe, be put into Pag. 42.

the Oyntment-pot, the Horse shal be cured. I say, There is no such sympathy betwixt Horse and Man.

Ha, ha, he! *Risum teneatis amici?* Because he saith so, therefore it is so: *Stat pro ratione voluntas.* Hee sayes it, and though he proueth nothing; yet hee must be beleeued. But this mans Assertion shall be proued ridiculous, as wel by a common and vulgar obseruation, as the manifold practicall experience of the Nobleman or Earle, which I mentioned in the 6. chapter of the 2. Member of this Treatise.

Touching the common vulgar obseruation, we see, that the flesh of all creatures (as I said before) be they Birds, or foure-footed Beasts, and therefore of a Horse, is easily conuerted, after it is digested in mans stomack, into his blood, flesh, fat, and bones: which is an euident Argument, that there is a manifest sympathy betweene a Horse his flesh and blood, and that of a man: yea, and that there resideth in a Horse the like Balsamick nature, or Radicall moysture, which is in a man: and that consequently, the same Balsamick nature doth sympathise with the hypostaticall Balsam remaining in man. The case is apparent; for *quod facit tale, est magis tale*: and therefore if the blood or flesh of a Horse were not of such a nature as that of man, it would neuer be conuerted and made one in vnion, with the blood and flesh of man. But that it is so, euery Sot doth perceiue practically. Whereby it is euident, that the Balsamick nature of the one, doth most exactly agree with the other; or else they would neuer proue so homogeneall, as to include one nature. Againe, if they did not sympathise;

in plain Terms Horse-Flesh &c is Flesh, or. hat some alimental correspondent with man.

alas, Balsamick is but another word for assimilatiq; Expos allio if you take in, yt Ros, Glulon, & Cambii, but so that here is litle demand for Anatomy.

but Antipathiſe; the nature of the one would abhorre the nature of the other; which experience proueth falſe. Againe, that there is a Balſamick nature in a Horſe, ſympathiſing with that in a man, the effect proueth. For the effect of a Balſamick nature, is to agglutinate wounds, and to incarnate and breed fleſh, and that by a ſecret vertue of vegetation. But the fleſh of a Horſe doth render his Balſamick ſuck or iuyce vnto the liuer of a man, where it ſo ſympathiſeth with the nature thereof, that it condenſeth it ſelfe, by a homogeneall tranſmutation into blood, and becommeth as fibrous and well compacted, as the other humane blood: and in concluſion, is made all one with it: and after that by appoſition, vnion, and aſſimulation (that I may vſe *Galen* his owne words) it becommeth mans fleſh. An infallible argument, that the Balſamick nature of theſe two creatures do conſent and ſympathiſe: for elſe they could not make one vnion. Thus our ſharp-witted Remembrancer may ſee, that I doe not onely ſay, after his faſhion; but alſo proue and demonſtrate my caſe ſo palpably, that euery ſimple perſon may feelingly perceiue it.

Gluton, Cambrense.

why then let your Balſame pass.

no doubt, for things that will not vnite will not vnite.

I come now to ſuch priuate experiments, as the Noble Earle aboue-mentioned hath made vpon Horſes: whereof ſome haue beene pricked, and ſome wounded, or hurt otherwiſe. He was pleaſed to tell me of many of his Cures, as well on his own Horſes, as on others, which by the vertue of this Oyntment, hee had performed. Now would I faine know, whether any perſon of worth or diſcretion, would rather beleeue that, which this Noble-

man affirmeth, and auowed vpon his owne knowledge, and manifold experience, or else the threedbare assertion of M. *Foster*, who would perswade the world, and that by his meere asseueration onely, without any other proofe or practice, that Castles may be builded in the Ayre. What shall wee say then? shall we call a conuocation of these turbulent, incredulous, and all-iudging persons, to haue it decided: whether the Deuill did this Cure to gaine the Horses soule, or no? Alas! their demure worships wil, after the due pleading and scanning of the cause, finde that his blacke Lordship would not bestow the paines for a soule, which is so fading, transitory, and not immortall, as is that of a man, after which he so eagerly thirsteth and gapeth. But if they reply that he doth it to delude the credulous Mediciner, and by that couert meanes to gaine his soule: I answer, that, *Frustrà fit per plura, quod fieri potest per pauciora.* The Mediciner cured many reasonable persons before, and would not that suffice the Deuils turne to gaine him; but hee must assist him also, in curing vnreasonable creatures, to make the Obligation for the Practitioners soule the surer? I would perchance giue more credit to these bold and high thundering Iudges or condemners, and vilifiers of *Iehouah's* power, by attributing that vnto the Deuill, which appertaineth vnto him, if one man had many soules to lose: but who is so foolish to cast the Dice twice, for that he hath surely wonne at once?

By this therefore, each wise and iudicious Reader may plainely discerne, that M. *Fosters* Sponge

is

is herein alſo ſqueeſed, for as much as it is moſt certaine, that the naturall Balſam of one Animal, doth ſympathiſe with his like in the other, by reaſon that they haue both but one and the ſame acting vertue, and one generall Balſamick ſpirit in nature and condition, which is common vnto euery ſpecifick.

CHAP. II.

Wherein is proued contrary, vnto the Sponge-carriers Tenent, that mans Bones proceed originally from Blood.

The naked Aſſertion of D. *Fludds* text.

The Blood is mingled with the Mummy, or Fleſh, the Fat, or the Vſnæa, or Moſſe of the Bones, which Blood was the beginning and food of them all.

M. *Foſters* Collection.

Theſe ingredients haue their beginning and aliment from the Blood.

The act of his mundifying Sponge.

Secondly, I deny that Mans Bones haue their beginning and aliment from Blood. For Phyſicians and Philoſophers ſay, that they haue their beginning from the groſſer ſeminary parts, and their aliment from Blood, or Marrow, or both. *Foſter.*

Here the Sponge is ſqueeſed.

I wonder that my Confuter, like the Comediant Paraſite, ſometimes denieth; and againe with the ſame *Fludd.*

same breath affirmeth. For first, hee denieth that Bones haue their aliment from Blood; and then he concludes that they haue. Well, wee will passe this staggering error, and come to the point. Mans Bones (saith he) haue their beginning of the grosser seminary parts, *ergo*, not of Blood. The consequence is erroneous. For if he will truely looke into the nature of the Sperme, he shall finde it to bee nothing else originally; but the purest part of Blood, strained from a double kinde of vessell: whereof the purer or internall part issueth from the arteriall vessell; the grosser and externall from the venall vessell. What needs M. *Foster* to looke on *Bauhines* Notes, or *Galens* Opinions, and those of many other differing from them, and so make *Ipse dixit* his whole strength, when his eyes will teach him, (if he euer knew Anatomy, as perchance his Father did) that the fountaine of sperme is the Blood, of two natures, namely, Arteriall and venall? for the preparing seminary vessels, that alter it, & purifie it, haue their issues and heads out of the great artery, and *vena Caua*. Which being so, I would faine know of M. *Foster*, whether hee thinketh that the spearme doth not proceed from the Blood as original thereof, for as much as the vessels, from which it floweth, be full of nothing else but Blood? I care not for *ipse dixit*, when in euery mans ocular experience it appeareth the contrary. For some men will haue the substance of the seed to come from the braine; and other some from the subtile parts of the whole body; and some will haue it spring from the purest part of the foure humours, which is

all

all one to ſay, that it proceedeth from the Blood, which is compoſed of the foure humors, though the element of ayre hath the dominion. But moſt ſure it is, that the Blood is his fountaine, and appeareth by ocular demonſtration. Which being ſo, I pray you good M. *Foſter*, what error is it in me to ſay, that Blood is the beginner of Bones, when your ſelfe doth confeſſe, that their immediate being is of ſperme, whoſe immediate exiſtence is of Blood? Againe, we are taught that the ſeat of life is in the Blood: if therefore ſperme doth bring forth life, it receiueth that gift of life from the Blood.

To conclude: it is euident by this, that the viuifying Spirit of the Lord (which is the animater of the foure Windes, from whence the Prophet *Ezechiel* called it to animate the ſlaine) moueth and operateth radically in the ſpirituall Blood, and that the ſperme is animated and moued by this ſpirituall Blood, which is the ſpermes *internum*, which Philoſophers call *ſemen*; in whoſe Centre the viuifying Spirit of the Lord acteth: and then this Spirit in the ſeed, framed Skin, Fleſh, Bones, & Nerues, and giueth them Life, Action, and Motion: all which the patient *Iob* expreſſeth thus: *Thou haſt powred mee out like Milke*, (that is, in the forme of ſperme) *thou haſt coagulated mee like Cheeſe, thou haſt endued me with Skin and Fleſh, thou haſt compacted mee together with Bones and Sinnews, thou haſt giuen mee life by thy mercy, and by thy viſitation thou haſt preſerued my ſpirit; but all this thou haſt hidden in thy minde; but I know all this to bee from thee.* Whereupon it is euident, that God operateth all, beginning radically

I pray Roop to your profeſſion

in the blood: and for this reason the Apostle saith
Acts 17. rightly: *In him we liue, we moue, and haue our being.*

I conclude therefore; that here againe is all the Sponges validity so squeesed out, as hereafter (I hope) it shall not be able to digest any great matter; nor yet to bite any longer vpon the Marble Rocke of Truth.

CHAP. III.

In the which it is proued, contrary vnto our Spongy Authors opinion, that spirits doe reside in the separated Blood.

Doctor *Fludds* naked Text.

In the Blood is the spirit of life, and with the bright soule doth abide, and operateth after an hidden manner.

Master *Fosters* Collection.

In the Blood reside the vitall spirits: in the vitall spirits the soule, in an hidden manner.

The act of his mundifying Sponge.

Foster. *Thirdly, I deny that any spirits reside in separated Blood, and* Catman *is so confident in this, that in parts separated from the body, remaine no spirits, and saith, that the very Deuill cannot beget or conserue any in them.*

The Sponge squeesed.

Fludd. Here you see that this fresh-water Souldier hath nothing to maintaine his Tenent, but *Ipse dixit*. If that faile, farewell all further expectation.

But

But I will proue, that this his and his Masters assertion is erroneous, by three manner of wayes: namely, first, by Philosophicall reason: for being that euery amputated creature, euen from the liuely stocke of his growth, is filled with a Balsamick Salt of the nature of the Tree or Plant, from which it sprung, by which it doth exist, such as indeed it is, it is not possible, but that it should haue of the spirit of his wonted life in it, although it doth not act, but rest in its Center.

Next, by Holy Scriptures; for (as is proued abundantly before) the blood spilled, and flesh killed, is full of liuely spirits, though they remaine potentially in them; or else why should the Israelites be commanded, not to eate the fat and blood? For it is said: *because the blood is the seate of the soule or spirit of life.* For if that spirit of life were fled from it, what sinne had it beene to haue eaten it? But the text saith, *for it is the seate of life*, and therefore it is commanded, that *they should powre it out on the Earth.* Againe; let Parson *Foster* answer this: *The incorruptible Spirit of the Lord is in all things*: *Ergò*, in the effused blood, flesh, fat, and bones, separated from the whole. And lastly, by common experience; for we finde that fat, and blood, and mummy, haue singular properties of healing, which they could not haue, if all the spirits which they did receiue from the liuing body, were exhaled; *but it is the office onely of the incorruptible Spirit and Word to heale*: and therefore, being these ingredients haue an healing property, they must needs in this their existence participate or communicate with this good

Sap. 12. 1.

1. Cor. 12. Wisd. 16. 10.

Spirit, whose nature is to expell and take away all corruption and sickneſſe, and other vnnaturall impediments. *Verbum tuum* (saith *Salomon*) *curat omnia: thy word cureth all*: for in it onely is life, *Ergò*, the viuifying spirit. Moreouer I know, and with mine eyes haue seene abundance of spirits, which by the actiuity of the least fire, haue beene excited, out of the essence of corrupted blood and fat, in so much that with the naturall heate of the hand, they, in forme of little Atomes, haue beene obserued to dance and caper in the ayre, which is an euident token, that there is the spirit of life, lurking in the dead blood; though it appeares but potentially in the essence of the dead thing in respect of vs. Againe; if this were not, is it possible that dead blood, flesh, and fat, could nourish the liuing, being that like is nourished by his like? which could not be, if in the blood, flesh, and fat, there did not lurke naturall and viuifying spirits, to maintaine their like in the liuing creature: and therefore will one kinde of flesh nourish both a Man, a Beast, a Fish, and a Fowle; because all those naturall spirits are of one kinde and condition. Is it not, I pray you, apparent to the vulgar, that flesh and fat, hung vp in the Sunne, will bee quickly conuerted into liue Wormes or Magats? Which were impossible, except the spirit of life did lurke in the flesh and fat, after the creature was dead; yea, I haue seene a whole dead Crow, which I hung vp in the Sunne, for a certaine purpose, to be wholly (sauing bones) conuerted into verminous animals. An euident argument of the viuifying spirits presence in the

Wisd. 16.

John 1.

the dead fleſh, blood, and fat. Yea verily, I haue obſerued, that the Balſam of Wheate ſo aboundeth in it, that if it bee put into Raine-water, in a ſhort ſpace it produceth long Wormes of a white colour. The ſame effect produceth fleſh after putrifaction. It is moſt certaine therefore, that the ſpirit of life is in the dead fleſh and fat; yea, and in the graine, which though it operateth not, except it be ſtirred vp by the viuifying ſpirits acting property, working in ſuch an organicall body as is the Sunne, the fire, the liuing creature, and ſuch like; yet is it moſt certaine, that it is in the amputed blood, fat, fleſh, and bones, &c. You may diſcerne by this (gentle Reader) how *Caſman*, and his compleat diſciple *Foſter* haue erred. But wee muſt excuſe them modeſtly, ſeeing that *Humanum eſt errare.* Why, I pray you, ſhould I eſteeme theſe men more Catholick in knowledge then *Bernard*? But *Bernardus non videt omnia.* And yet blinde *Bayard* is ſubiect to iudge and cenſure any thing, though vnto himſelfe vnknowne. Wherefore let Maſter *Foſter* put vp his authority in his Pouch, for I eſteeme it not, hauing naturall reaſon, the teſtimony of Holy Writ, and laſtly, vulgar experience, or ocular demonſtration to proue the contrary. And whereas his Maſter *Caſman* teacheth him, that the very Deuill cannot beget or conſerue any ſpirit in them, I wonder how the Deuill then can worke this Weapon-Salue Cure, being that the Oyntment hath no ſpirits of it ſelfe; nor yet the Deuill can beget or conſerue any in the ingredients thereof? And if he ſaith, that *the Deuill is of great experience, and doth this* Pag. 8.

with other herbs or simples, I would haue him to tell me, why should herbs or other simples, being also, after they are gathered, but dead as it were, and without spirits, by Master *Fosters* owne rule, serue as meanes vnto the Deuill, for the working of this feate of occult curing; and not rather such ingredients as are collected out of mans body, being that they are neerer and more familiar vnto their kinde: and therefore more benigne and affable vnto it, then stranger Medicines, as are vegetables or such like? If the Reader will well ponder this, he will perceiue, all that our Sponge-carrier speaketh, *Pag.* 8. is but foppery.

The Deuill (saith he) *maketh the Mediciner beleeue, it is spent by a vertue going to the wound, whilst hee (skilfull by long experience in all Arts, and so in the Art of Medicine) doth himselfe secretly apply some other vertuall operatiue Medicine to cure the wound, to delude his credulous Mountebankes, and makes them beleeue, that this Salue, which dropped out of the Hangmans bouget, hath performed it.*

O wonderous miracle! and what getteth the Deuill by that? namely, to cure a man in that sort, whose body and soule is in the hands of the Almighty? *In manu Iehouæ* (saith *Iob*) *est anima omnis viuentis, & spiritus vniuersæ carnis; In the hand of God is the soule of euery creature, and the spirit of all flesh.* Thinkes he that God will leese his owne by so weake and poore a sleight? Nay more: to giue or grant vnto the Deuill his Word, which (as *Salomon* saith) *cureth all things*, to deceiue himselfe of his owne heritage. What? The Deuill doe good, where

Iob 12. 11.

Wisd. 16.

where no profit vnto him is to be expected? And why not then, by the virtuall contact of this Medicine, being of a neerer conſanguinity with man, and therefore a more eaſie Curer, then any other Medicine that can worke by any virtuall contact? A goodly tale! As if a man would perſwade me, that it is not the Load-ſtone that draweth the Iron; but the Deuill vſeth ſome other creature to doe the deed, to coozen and deceiue the Philoſopher or Mariner. Theſe are but *fabulæ:* Inuentions (I ſay) of a fantaſtick braine, who to perſwade vs vnto his imaginary and no way probable will, would make vs beleeue that Caſtles are built in the Ayre, and that we are in all our good actions deluded by the Deuill, and that flying with the wings of Maſter *Foſters* wit, we muſt needs be wafted on the clouds of error, and ſo in a miſt of ignorance forget the bleſſed workes of our good God and Sauiour; and by Maſter *Foſters* palpable deluſions, to acknowledge them to be effected craftily by Gods enemy. And how in Gods name hapneth it, that the Deuill is become ſo great a Student in Phyſick, and doth proue ſo expert in the art of curing, who hath employed his whole cunning, and beſtowed the beſt fruits of his induſtry, to play the Kill-cow, and to deſtroy? A very wonderous thing! Maſter *Foſter* ſaid it: *ergo*, muſt we beleeue it? No, God forbid. But bleſſed be our Lord God, who by emitting forth the benignity of his countenance, ſendeth onely health, where, how, and vnto whom he liſt. But to proceede.

CHAP.

CHAP. IIII.

This Chapter sheweth Master Fosters *error, in saying that the soule doth not reside after an hidden manner in the spirits.*

The second attempt of the Sponge against the same Text.

Foster. *Fourthly, I deny that the soule resideth after any hidden manner in the spirits. The Stoicks indeed held that the spirits were* vincula animæ & corporis; *but the Peripatetick and Diuines deeme this as needlesse, seeing the body is generated for the soule, and the soule created for the body, and both make the* totum compositum. *What needs there any bonds to fasten them together? There is a reciprocall desire to come together at the first, and an endeauour after the vnion to keepe together. The soule cannot in any kinde depend on, or reside in the spirits her instruments, but the spirits in the soule, &c.*

We squeese once againe in this Argument, this swelling and full-gorged Sponge after this manner:

Fludd. Though in the precedent, I answered sufficiently that point; yet must I wring this Sponge a little harder, or it will keepe some of the iuyce of verity in his porous paunch.

I said before, that *animæ sedes* was *in sanguine*, and her chiefest vehicle, was the *humidum radicale*, as we see, that the Spirit of life in the great world, did place *His Tabernacle in the Sunne of Heauen*; And againe it is said, that *the incorruptible Spirit is in all things:*

Psal. 19.
Sap. 12. 1.

things, but this is that ſpirit which viuifyeth all things; and therefore it reſideth in the blood, and conſequently in the ſpirits, which are contained therein, after a hidden and myſticall manner.

As touching the Peripateticks and ſome Diuines opinion, who hold that it is needleſſe, there ſhould be a tye betweene the ſoule and body: verily that doctrine is moſt erroneous and falſe. Firſt, becauſe the ſoule and body are ſo contrary in complexion vnto one another, that except an vnion were made betweene the two extremes, it were impoſſible that they ſhould meet together, or if they ſhould or could meete; yet the pure and heauenly light of the ſoule, would ſuddenly forſake the impure and earthly darkneſſe of the body. For how can *duo contraria conuenire in vnum?* Doe we not ſee that all influences from aboue muſt haue an ayrie Chariot, vehicle or *medium*, to conuey them into bodies, and to vnite them together? Why did God ordaine and place the Ayre betweene the Heauen and Earth; but to ſerue as a vehicle to vnite celeſtiall things with terreſtriall ones, *quaſi amoris vinculo*, as it were with the band of loue? Can we haue a better proofe hereof in this typicall world, then that of the Archetypicall? Is not the Father vnited to the Sonne by the Holy Spirit, which Saint *Auguſtine* calleth, and many others, *Diuinum amoris vinculum: The Diuine tye, or vnion of loue?* Now after the Archetypicall image were all things effected, both in the little and great world. For the Prophet ſaith: *By the Word of the Lord the Heauens were faſhioned, and by the Spirit of his mouth all* Pſal. 33.

the vertues of them: So that the vertuous vnion or linke, which is made betweene the effects of the Word in whom is life, and the creature to be viuified, is the Good and Incorruptible Spirit, by which tye God hath his essentiall relation vnto the creature. By this Spirit all the discordant elements are tyed in an vnion and louing consent, whereupon it is called Peace, and Loue, and Concord, *which*

Heb. 1 *beareth* (as the Apostle saith) *and sustaineth all things*

Iob 26. 9. *by the word of his vertue. By it, weight and proportion is assigned vnto the ayre, and the clouds are fastened or hung*

Iob 28. 25. *vp in measure, and the waters are tyed so fast in the thicke clouds, that they cleaue not.* To conclude, in the great World, *the Earth and the Heauens are established and*

2 Pet. 3. *linked together by the word of God,* as the Apostle *Peter* telleth vs, or else the elements would be continually at warre. And by the same reason the soule and the body, or Heauen and Earth in the little World are linked together, by this intermediate eternall tye, or else the body and soule would neuer abide together, but warre against one another, being that they are as contrary in nature, as fire and water. But vnlesse the spirit of ayre were put betweene these two contrary elements, to ioyne them together, they would neuer agree, nor abide in their spheares: no more would the soule and body, without a spirituall meane. Now as we see, that the Heauen of the great World is composed of light and spirit proportioned, and as it were glewed together, by the eternall Spirit, which is the Infuser of life in them both; so also is the spirit in man so firmely vnited vnto the soule by the spirituall

all Word, which is the tye or glew of life, that it is not possible to be separated the one from the other, except it be by that Spirit, which did ioyne them together: And this may easily be gathered out of these words of the Apostle: *Viuus est sermo Dei & efficax, & penetrabilior omni gladio ancipiti, & pertingens vsque ad diuisionem animæ ac spiritus: The word of God is liuely and effectuall, and more piercing then a two-edged sword, and attaineth euen to the diuision of the soule from the spirit.* Whereby it argueth, that the life consisteth of soule and spirit, and that these two are so vnited together, by the tye of the Word, that nothing but the composer or binder can make any separation of them. And for this reason wee may see, that there is a strong tye, as well betweene the spirit and the soule, as betweene the soule and the body. And therefore as the soule is more worthy then the spirit, so the spirit excelleth in dignity the body, and consequently, the spirit is by proportion interposed betweene the soule and the body, no otherwise then the Ayre betweene the Sunne and Earth. Wherefore it is an absurdity in the Peripateticks, to deny this tye and vnion, and more absurd for Master *Foster* to make such a poore excuse, as to say, *that the body was generated for the soule, and the soule created for the body, and therefore that there needeth no bands to fasten them.* A poore conclusion (I say) of so eminently appearing a Philosopher and Theosopher: as who should say, two extremes could more be ioyned together, without a *medium* or middle tye or intermediate spirit, to conioyne and vnite them, then the two extremes of a Dia- Heb. 4. 12.

meter in a Circle, without a middle point or Center. And more absurd it is in him to say, that there can be a reciprocall desire of two extremes and contrary opposites to come and dwell together at the first, when they are so contrary, that the Wise man saith, *Corpus infestum corruptioni aggrauat animam, & terrena habitatio deprimit mentem multis curis plenam: The body which is subiect to corruption, doth ouerburthen and aggrauate the soule, and the earthly habitation doth depresse and keepe vnder the minde that is full of cares.* Is it not strange and vnnaturall, that any captiue spirit should not desire his freedome and liberty, especially the bright soule, which is captiued in her darke bodily prison? For this reason therefore *Iamblicus* saith, that *Anima dormiat in corpore humano: The soule sleepeth in mans body.* And *Porphyrie* hath it, *That it is alwayes sicke in the body.* And *Mercurie Trismegistus, That the body is vnto the soule a veile of ignorance.* Whereupon it is certaine, that there is a spirit which keepeth it in this his darke prison. By this therefore you may see, what goodly doctrine this is of Master *Fosters!* But to mend the matter, he proceedeth thus: *And they endeauour after vnion so to keepe together, &c.* It is true, if he speaketh in the behalfe of the darke body, who is loth to leaue the bright soule, which is his treasure. But as for the soule, we see how many there are, that to escape the fetter of this prison, doe sluce out their owne blood, or destroy themselues, and many as well amongst the Elect (as by Scriptures we finde it) as among the common Worldlings, desire earnestly of God, as being weary of this World, to be dis-

Wisd. 9.

solued,

solued, and to passe out of this life: *Cupio dissolui & esse cum Christo*, saith the one, &c. Whereby it is apparent, that the soule doth not desire to liue in the body, or with the body, as Master *Foster* concludeth. And when she departeth, she cannot leaue her body without the spirit, so firme is their vnion, as the Apostle sheweth, in the text before mentioned; neither can the spirit wholly forsake that relation it hath to the body, as is said. I conclude therefore flat against Master *Fosters* assertion, that the soule doth, with a strict vnion, depend and rely on the spirit, and reciprocally the spirits rely on the soule, no otherwise then the Agent can not be esteemed as an Agent without the Patient, nor the Patient without the Agent. And therefore they must both of them be vnited in one. And consequently, as an essentiall Agent doth act from the Center vnto the Circumference: euen so it is to be conceiued, that the agile soule is contained in the spirits, as the Agent in the Patient, or soule in the body, or lightning in the cloud. Philip. 1. 23.

And thus farre haue we proceeded, to squeese out all Master *Fosters* Sponges validity, touching this matter: I come vnto the next.

CHAP. V.

The Authors essentiall Carrier of sympathetical vertue, giueth in this Chapter, vnto our Sponge-bearer but Iack Drummes *entertainment, for calling him* Tom Long *the Carrier: Reade, and you shall see the manner.*

The naked assertion of D. *Fludds* Text.

VVHereupon it is manifest, that this spirituall Line, being inuisibly protracted or extended in the Ayre, betweene the places of the wounded person, and the Box or Pot of Oyntment, doth carry along with it his animal forme, the which soule or spirit of life, is no lesse to bee diuided from his whole or integrality, contained in the body of the wounded; then the beame of the Sunne is from the Sunne. Therefore as the beame of the Sunne, swimming in the spirit of the world, is as it were a Messenger betweene Heauen and Earth: euen so this animal beame is the faithfull conductor of the healing nature, from the Box of the Balsam *vnto the wounded body: and this* medium, *or directing, and carrying Line, namely, that which conueyeth the wholesome and salutiferous spirit, by meanes of the soule or spirit of life, is that spirit, which is inuisibly extended, or drawne out in the ayre; the which, vnlesse it had beene in a hidden manner figured and fashioned forth, the vertue of the Oyntment would euaporate or sluce out this way, or that way, and so would bring no benefit vnto the wounded.*

Master *Fosters* Collection.

The spirit of the blood shed, is carried by the ayre (which is the carrier of the spirit of euery thing) vnto his body: this spirit, going by this ayre, in a direct inuisible Line, carrieth the sanatiue vertue, from the anointed Weapon, to the wounded party. For the Weapon communicateth it to the blood fixed on it, the blood to the spirits, the spirits conducted by the ayre, communicate it to the body, and so the Patient is (without application of plaister) healed naturally, &c.

It

It is plainely and euidently here to be diſcerned, how he corrupteth my text, to make it ſerue his owne ends. For firſt, I make no mention of a ſtreight or direct Line, onely I ſpeake of carrying and direction of the vitall ſpirits, from the body wounded, vnto the Box of Oyntment, and then of the magneticall attraction of the ſanatiue vertue back againe, by an inuiſible Line protracted in the ayre. Then he ſaith, as from my text, *that the weapon doth communicate the vertue of the Oyntment, vnto the blood fixed on it*; But I neither ſaid or meant any ſuch matter; for there is a neerer conſanguinity betwixt the Oyntment and the blood, then betweene the Weapon and the Oyntment. But I care ſo little for him and his deuices, as that I will let him haue his will.

The act of his cleanſing Sponge vpon this.

Fiftly, I deny Maſter Doctors Carrier, viz. *his direct inuiſible Line, carrying the ſanatiue vertue, ſo many miles, from the weapon vnto the wound. Surely this is* Tom Long *the Carrier, who will neuer doe his arrant. But the Sunne with his beames is a true Meſſenger betweene Heauen and Earth, and ſo this Salue betwixt the weapon and the Wound. (O incomparable compariſon!) The Sunne is called* quaſi ſolus, *as hauing no peere, no creature working like it. But the Doctor like another* Archimedes, *can make one working by ſending forth beames like it.* Foſter.

Though you call this my Meſſenger *Tom Long* the Carrier; yet ſhall it doe his arrant ſo ſurely, and returne ſo ſuddenly vpon you his ſlanderer, (being Fludd.

(being carried on the swift wings of verity) that in the conclusion of this text, it shall giue you but *Iack Drummes* entertainment for your reward. I doe not say (good Sir) that as the Sunne-beame is a true Messenger betwixt Heauen and Earth; so the Salue is a Messenger betwixt the Weapon and the Wound; (O admirable capacity of so learned a Gentleman, in his owne conceit to imagine things that are not!) but I say, that as the Sunne-beame is a Messenger betwixt Heauen and Earth, so is the beame of the viuifying and incorruptible Spirit, in the inward man, which is his Heauen, vnto the blood, which lyeth hid in the Oyntment; no otherwise then the graine of Corne in a good and fertill earth, receiueth the viuifying comfort of the Sunne-beames, by which, after putrifaction of the graine, it doth, by a magnetick power, draw the little soule, now at liberty, vpward towards his Fountaine of life, from whence it descended the yeere before, for the multiplying of the graine. But becausse it is hindred by his elementary body, it remaines houering in the ayre, and by sucking down from aboue more of his like, it multiplyeth from one graine vnto a great many. Is it therefore impossible, that the like might happen betweene the beame issuing from the body, and the corrupted blood in the Oyntment, the small Atome of life, by putrifaction of the dead blood arising, and without impediment of his vnctuous earth, sucked by little and little vnto his Fountaine of life? But becausse all this is liuely expressed in mine answer vnto the very selfesame obiection, made in the first

and

and ſecond Chapter of the ſecond Member of this Treatiſe, I will refer the Reader vnto thoſe places, where he ſhall finde all the Contents of this his inſufficient Confutation anſwered, his Sponge thorowly ſqueeſed, and all his rancor and venom, pretended againſt this my Text, quite cruſhed out, and annihilated.

Then he proceedeth thus: *The Sunne is called* quaſi ſolus, *as hauing no peere, no creature working like it; but the Doctor like another* Archimedes, *&c.* Good Maſter Parſon, *ſemper excipio Platonem.* That incorruptible Spirit, which (as the Sonne of *Syrach* telleth vs) *was created before all things*, muſt be excepted. Doe you marke this, Sir? For I told you, that your Sponge, in the inquiſition of this text, would haue but *Iack Drummes* entertainment. I hope you will not preferre the viſible Sunne, either in glory or actiuity, before this Diuine Spirit, which giueth it glory and actiuity. What? The creature before the Creator? The matter before the forme? The Patient before the Agent? Is this Maſter Parſons good diuinity? Or doth Philoſophy teach him thus much? Whatſoeuer *Tully* telleth vs, that this is *reuerà ſolus in mundo actor.* It is certaine, that it was this Spirit, which *put his Tabernacle in the Sunne of Heauen*, and by it only the Sunne liueth, moueth, and operateth, here below, and there aboue; and it is one and the ſame Spirit, which imparteth vnto all creatures, and conſequently vnto vs men, the ſpirit of life, *by which we liue, moue, and haue our being.* It is he, that hath reciprocally put his Tabernacle in man, as well as in the Sunne: and therefore are

Eccleſiaſtic. 1.

Pſal. 19.

Act. 17.

1 Cor. 6. 19. 1 Cor. 12. 27. we termed *the Members of Christ, and Temples of the Holy Ghost.* Whereby the wisdome of Master *Foster*, nay, of a Christian Diuine, may bee well skanned and discerned, in saying in his text: *But D.* Fludd, *like another* Archimedes, *can make one working, by sending forth beames like it, &c.* No verily, I will not be so bold, to ascribe vnto my selfe, that which belongeth onely vnto God my Creator: howsoeuer Master *Foster* would ascribe it to the Deuill.

Concerning the full answer vnto this his Confutation, I referre you (as is said) vnto the second Member of this Treatise.

I will proceede now vnto the greatest assault, wherein his Sponge rubbeth very hard against my Text, but preuaileth no more then they which goe about to wash away the colour of a Black-moore: It will proue, I hope, a meere labour in vaine.

CHAP. VI.

How, contrary vnto our Spongy Cabalists intention, it is proued first, that euill spirits may contaminate and alter into their nature the aëry spirit of man: as also that Deuils haue aëry bodies allotted vnto them in their creation: Lastly, the mutability and vnconstancy of the Confutor in his mayne Argument is discouered.

Doctor *Fludds* Text.

FRom hence therefore ariseth that secret combination and vnion, which is made betweene the euill spirit and the Cacomagicians or Witches, by the which foolish men are filthily deceiued by the Deuill, whereupon the Deuill

or malignant ſpirit, by the alluerment of ſuch a reward, doth accompliſh the will or deſire of the witch. And hereupon a compact is made betweene them, namely, that the ſpirit, in what ſhape ſoeuer, may ſucke daily a portion of blood, whereby the ſpirit lurking in the blood of the Magician, may be made of one nature and condition, with that of the malignant ſpirit; and ſo his ſpirit was conuerted into a Diabolick condition, whereby it is impoſſible for him to depart from the worſhip of the Deuill.

Maſter *Foſters* Collection from the Text.

That there is ſuch a ſympathy betwixt the blood in the body, and the blood drawne from the body, it is moſt euident by the example of witches. The Deuill ſucketh blood from them; this blood remaining with the Deuill, participates of his maligne nature, and hauing recourſe by the ſpirits thereof, vnto the witches body, maketh all their blood ſympathiſe with that the Deuill hath, and ſo the blood changeth the witches nature, and they become maligne and Diabolicall.

Here againe you may ſee, that hee wreſteth my Text beyond his true intended ſenſe. But I will yeeld him his deſire: and will pleaſe the Gentleman in his humour.

The act of his neate wiping Sponge vpon this Text.

The Doctor proueth it by the example of blood, ſucked by the Deuill from witches; which remaining with the Deuill, and ſympathiſing with the blood in witches bodies, changeth their nature, and maks them become maligne and Diabolicall. O profound example! Here Maſter Doctor

Foſter.

Etor conueyes a ground of his Argument, which neither true Philosophy, nor orthodox Diuinity will giue vs leaue to assent vnto. The Witches blood remaining with the blood-sucker the Deuill, sympathiseth with the blood of the witches body. How can this be? How can blood, a substance corporeall, remaine with the Deuill incorporeall, &c?

Here this his Sponges validity is squeesed out.

Fludd. O wonderous wit of our Sponge-bearer! O light and spongy vnderstanding of so weighty a conception! But if indeed Angels (as he saith) were incorporeall, how could meate and drink, a substance corporeal, remaine with the Angels which *Abraham* entertained? if they were incorporeall, or if they assumed bodies accidentally, could they eate and drinke with them naturally? or was *Abraham* so senseleſse to offer counterfeit shapes, meat and drinke? Surely a man so profound in diuine mysteries, would not haue beene so absurd, as to haue offered them his food, if he had knowne that it would not naturally haue nouriſhed them. The same absurdity might iustly haue beene imputed vnto *Lot*. Verily, it is aboue the reach of Worldlings to scan rightly, or discouer iustly this doubt. But suppose it be granted, that Angels and Deuils be not corporeall, but spirituall creatures; yet he confesseth elsewhere, that the Deuill can indue and put on an organicall body: namely, of a man, a Dog, or Cat, and consequently those Angels indued humane shapes. I pray you, when a squirt, or syrynge, or boxing glasse draweth, is it the organ, or the spirit in the organ that draweth? Man operateth

rateth not with his body; but with the inward ſpirit; neither doth blood act any thing of it ſelfe; but by the occult viuifying ſpirit, which acteth in it. Mans throat and tongue ſerue as organs of voyce; but it is the Spirit that acteth. If the Deuill enter into a body, as he did into the Swine, and humane bodies; did he not make vſe of the organicall voyce of the Beaſt, and thoſe men to ſpeak vnto Chriſt? But it was the ſpirituall act of the Deuill, which did mingle it ſelfe with the aery ſpirit of the Beaſt, and man poſſeſſed and made it to anſwer, according to the will of the Agent; ſo, I ſay, that by the ayde of the creatures mouth and ſpirit, which it indued, it did ſuck the blood; not that the blood in his groſſe nature did abide with the Deuill in his ſpirituall ſubſtance; but I ſay that the ſpirituall ſubſtance in the blood, which participates of ayre, is eaſie to ioyne and make an vnion, by the contact with that of the Deuill: euen as we ſee, that Amber, when it is burnt, ſendeth forth his ſpirit, which vniting or mingling it ſelfe with the ayre, infects it with his odoriferous nature, and ſo there is an actuall communication made betweene the ayre and the fume, betweene the ſpirit of the one and the other, betweene a Priuy-houſe, or plaguy Botch infecting, and the ſpirit of the ayre infected, the which ayre communicateth alſo that infection vnto the ſpirit of the ſmeller. Againe, doe we not ſee in one infected with the plague, that firſt it was a corrupt ſpirit, which by the virtuall contact of it, did infect not the blood onely; but the inuiſible ſpirits in the blood? And doe we not

see also, that the same inuisible spirit so infecting, doth inuisibly also infect the inuisible ayre about it; and though it be in part exspired out of the body and blood; yet it hath such communication with the blood; that for all that the inuisible fume infecteth abroad, not leauing neuertheleſſe his persecution at home. If therefore the Botch of the Plague in one man (which the Prophet *Abakuc* termeth *the Dæmonium*, or *Deuill of the South*) doth infect the spirituall blood of another, it is not the bodily Botch that doth it; but the infected spirit in it: The corporeall Botch therefore we compare to the body assumed by the Deuill, and the corrupting spirit vnto the Deuill. Wherefore as we see, that after the Botch of the one hath touched the person of another, the spirit easily, by reason of the reciprocall similitude of them, communicate with one another: so, that although the party that hath the Botch, departeth neuer so farre; yet neuertheleſſe the malignant spirit cooperateth with the blood of the last infected, and conuerteth it absolutely into his malignant nature. Is it then impossible that the spirituall malignity of the Deuill, by a contactuall sucking of the blood, should contaminate with the malignity of his spirit, the spirit of the blood of the party sucked, and leaue it so infected and changed vnto his owne nature, as the venemous spirit of the Plague into a plaguy disposition? Did not the Deuill worke the very same feate with *Iudas* his spirit, when it was said: *Immisit Diabolus in cor Iudæ vt traderet Christum*, *hee sent or put it into the heart of* Iudas *to betray Christ*? That is, hee infecteth

Iohn 13.

his

his ſpirit firſt, and thoſe ſpirits corrupted his thoughts or vnderſtanding: for without the helpe of a *medium*, the Deuill being expelled from Heauen, can not attempt the heauen of mans vnderſtanding.

But to anſwer Maſter *Foſter* at his owne weapon, I meane that quick-ſented Gentleman, that ſo ſoone can ſmell a Rat; What doth he thinke, that Deuils haue not *tenuia corpora*? Yea verily: for he hath for it (as he ſayeth) authorities of Scripture, Counſels, Fathers, and Schoolemen to confirme ſo much. But by the way he ſaith: *The Doctor, who impiouſly attributes compoſition in God, dareth falſly attribute corporeity to Deuils.* In the firſt place, M. *Foſter* hath the Deuill the father of lyes for his Foſter-father, who can both foſter and father vntruth vpon any one. But as I haue ſaid before, the ſimple Frier *Marinus Merſennus* ſaith ſo, namely, becauſe I auerred, that the Spirit of the Lord filled and animated the heauenly Spirit, *Ergò*, (ſaith he) *Fludd maketh God a part of Compoſition*, and therefore Maſter Parſon, holding the Friers words as an Oracle, without pondering the ſenſe of the buſineſſe, blundereth out like a Parrat theſe very words of the Frier: *The Doctor doth impiouſly attribute Compoſition vnto God.* But if I ſay that God is in compoſition, I meane it not as a part compounding; but as the ſole Compounder in compoſition. Againe; if he were abſent from compoſition, *the word could not be ſaid to be incarnated*; nor the Incorruptible Spirit *to be in all things*; neither could God by the Apoſtle be ſaid, *to be ouer all, and in all.*

But

But leauing this paratticall or parasiticall garb : He bringeth the authorities of Scripture. And what are they? Saint *Paul* hath this: *We wrestle not against flesh and blood, but against spirituall wickednesse, or euill spirits in high places. And therefore Christ said: Handle me and touch me, for a spirit hath not flesh, nor bones, as yee see mee haue;*

Foster.

But Deuils can not be handled: Therefore they haue no bodies.

Pludd. Here is a stout Argument, because Deuils as they are in their thinne aëriall bodies, cannot bee handled: *Ergo*, they haue not any corpulency. I would faine know of this acute Arguer, what organicall body for speech this spirit had, when hee in reciprocall words and speech did tempt our Sauiour? Doth he thinke that the very ayre (which is the externall of the Deuill as shall be proued) is not a spirituall body, when it may be felt, heard, or vnderstood, though not as flesh and bones? *Doth not the Apostle make mention of a spirituall or heauenly and thin body, and an earthly or grosse and thick body?*

It is most true, that there are some of the Fathers and Schoolemen, who are of opinion, that the Angels are absolutely incorporeal, as *Damascene*, *Thomas Aquin*, *Denis*, and so forth; But there are as many; yea, and more of the learneder sort, who giue a contrary sentence, touching the bodily existence of these spirits, and say flatly, that an Angel is a corporeal substance, and consequently, that Angels may without any error be termed bodily creatures and amongst this number of the Fathers, are ranked *Basil*, *Origen*, *Gregory*, *Augustine*, *Isidorus*, *Peter*

Peter Lombard: and of Philoſophers, *Mercurius Triſmegiſtus*, with all the Schoole of the Academicks. And as for S. *Auguſtine*, he ſaith in his Booke vpon *Geneſis* in expreſſe words; *quòd Dæmones ſunt aërea & ignea animalia*: *that the Dæmons or Angelicall ſpirits are aëry and fiery Animals*, and conſequently aſſigneth vnto them aëry bodies. Againe, he affirmeth in another place, that the Angels had in their creation aëry bodies, to wit, framed and faſhioned out of the purer part of the ſuperior ayre, made more apt and proper to act, then to ſuffer, and hee auerreth that the euill angels were, by reaſon of their fall, changed, as touching their bodies or externall being, into the nature of the groſſer ayre, that they might be the rather made to ſuffer the torments of fire. And *Petrus Lombardus* ſaith: *Angeli corpora, in quibus hominibus apparent, de ſummo aëre ſumunt, ſolidamq́, ſpeciem ex cœleſti elemento induunt, vt humanis obtutibus manifeſtiùs demonſtrentur*: So that it is euident, that *Auguſtine* and he agree in one. Alſo *Baſil* doth teach vs, what manner of bodies the Angels haue, when he ſaith: *they are thinne, aëry, and pure Spirits*. Againe, *Arteplius* that wiſe man ſaith, in his great Key of wiſedome, *That the externall of the Deuill is ayre, but his internall is fire*. For the which reaſon he ſheweth, *that it is eaſie for him, namely, in regard of his externall or body, to inſinuate and communicate with the aëry and bloody ſpirit in man, and conſequently to engender in him hot and fiery diſeaſes*.

But why ſhould we rely onely (as Maſter *Foſter* doth) on bare Authorities? I will come vnto plaine Philoſophicall proofes, to ſhew and demonſtrate,

that Angels haue soules and bodies, or externall and internall. First, you must know, that if they were Identity, that is, of all one simple formall being, they would be all one in essence with God their Creator, who is called *Identitas*, or absolute and simple vnity; but for as much as they are compounded of two: namely, of light, which is the beame of God, which they receiue, to informe them and make them creatures, and spirit, which as a polished Looking-glasse, receiueth the glory of that diuine light, they are called *Alteritas* or Alterity, that is, composed of two. And this is most liuely expressed by Saint *Denis*, when he termeth them *Algamatha*, that is, most cleare Mirrours, or Looking-glasses, receiuing the light of God. And therefore he defineth *an Angel to bee the Image of God, the shewing forth of his light, a mirrour pure and most bright.* And *Damascen* saith: *That they are intellectuall spirits, hauing light (as their soules) from the first Light.* And *Salomon* describing the Prince of all Angels (which as *Ecclesiasticus* saith, was *ante omnia creatus*) that it was *candor lucis æternæ, & speculum sine macula Maiestatis Dei: or the brightnesse of eternall light, and a glasse without spot of the Maiesty of God.* Whereby it is euident, that the Angels internall, and as it were his soule, is the brightnesse of Gods emanation: his polished or pure aëry internall, is his spiritual body, which receiueth this light. For we must note, *That in the beginning Heauen and Earth were made of water, and by water consisting by the Word*, as S. *Peter* speakes. And therefore the whole World was composed of an internall or inuisible, which is the soule or spirit,

Wisd. 7.

Pet. 3.

rit, animated by Gods Word, and an externall and visible earth and water, which is the body: So euery creature must needs be compounded of an internall or actiue soule, and an externall or organicall receptacle of that soule, which is the body. Is it not apparent, *That when the Spirit of the Lord did moue vpon the waters*, the water was the Catholick Patient, and the spirit the internall Agent? For Saint *Augustine*, *super Genesim*, saith: *Spiritus ferebatur super aquas, igneum ijs vigorem impertiens, The Spirit moued on the waters, imparting vnto them a fiery vigor or vertue, that is, a viuifying nature*; So that the spirituall created Catholick waters, were animated by the spirituall increated Catholick breath, and light of life, whose Spirit in euery creature is the Spirit of life, and therefore their centrall soule: and the creature animated, is the body. Wherefore as the purest, and most spirituall part of water or ayre, is the externall of the Angell; so his internall is the *lucid* act of Gods Spirit. Genes. 1.

Now I conclude thus: If the externall substance of the Angel be ayre (for either it must be of spirituall water, or else of the substance of God, which is meerely formall, and not materiall) then wee know by the rules of Philosophy, that ayre subtiliated is fire, and againe ayre inspissated is a vapour, a mist, a cloud, and so by inspissation, ayre inuisible becommeth a visible substance; yea, and a bodily vocall organ too, as it appeareth by lightning, the which soule of the cloud, except it haue his cloudy organ, or bodily instrument, will not speake in thunder. We finde therefore out of Holy Writ,

2 King. 22.
Iob. 22. 15.
Psal. 104.
Psal. 105. 37.
Numb. 11. 25.

that *God is said to speake out of his organicall cloud.* And for that very cause, the Text calleth it in one place, *latibulum Dei*, in another, *tigurium Dei*, and in another, *vehiculum & currus Iehouæ*: so that if *Iehoua* maketh this organicall Tabernacle of ayre, to vtter vnto mortall eares his voyce (as Scriptures in many places doe testifie) it is no sinne to say, that his inferiour spirits haue for their externall bodies, aëry substances, which being granted, what should hinder spirits, by contraction of this their external substances, to appeare when they please visibly, and organically to talke with a person, as the tempting spirit did to Christ? and againe, by an immediate dilatation of the same externall aëry spirit, to become inuisible, no otherwise then a smoake by dilatation vanisheth, or a cloud, or mist made of a compacted, and thickned ayre, doth oftentimes, without the appearance of any drop of raine passe away inuisibly? Was it not strange, that Christ himselfe that had flesh and bones, should appeare *etiam clausis ianuis*, and then immediately to vanish? And yet if we consider, that after he was risen, he did put on a spirituall body, euen that body for that cause, could *deponere Tabernaculum suum visibile & tangibile*, and become by subtiliation and dilatation, as subtile and impalpable, as the voluntie of him, who hath the spirituall body, pleaseth: and so can appeare and vanish at an instant. It is an admirable speculation, to ponder and consider duely, how God worketh in this world by contraction and dilatation, by priuation and position, by darknesse and light, by apparition and disparition, as

why, could not He open or shut the Doors at pleasure?

we

we see, when his Spirit moueth from the North; the common ayre is by the contractiue nature of that spirit, turned from inuisibility to visibility, from transparency to opacity, from ayre to Snow, Haile, Frost, Ice: from leuity to ponderosity, from agility and mobility to fixation and immobility. Contrarywise, by his blast from the East or South, the said bodies are altered againe into water, and water into ayre, and ayre into fire, by dilatation, and in conclusion; corporeity terrestriall, into corporeity aëriall or celestiall, hardnesse into saltnesse, grossenesse into subtility, opacity into transparency, fixation into mobility, rest into action, darknesse into light: And to conclude, contraction caused by this Spirit of God, into dilatation, visibility into inuisibility. What shall I say more? If Angels of all kindes haue their externall from the aëry spirit of the World, and their internall act, from this externall viuifying spirit, in whom is the property of the foure Windes (and therefore the Prophet said, *Come, O Spirit, from the foure Windes*; Ezek. 36. whereby he did argue, that this one Spirit, as being the essentiall actor in the foure Windes, had the properties of the foure Windes in himselfe, by the which he acted all things, whereupon the Prophet called it from the foure Windes) wee ought not to make any question; but that by vertue of that internall act, and the substance of that their externall ayre, they may contract themselues from a spirituall fiery and aëry inuisibility, vnto a nebulous or watery, yea, and earthly visibility, or snowie or Icie nature: especially the grosse, malignant,

and darke spirits: which by their fall, haue indued the grosser ayre, (as *Augustine* saith:) and therefore is Satan called by the Apostle, *The Prince of the ayre.* And this is the reason, that the Deuill, or euill spirits do in their contraction conuert themselues into solid or firme shapes of man or beast, and appeare in touch to be so excessiue cold (according to Master *Fosters* confession) namely, because the spirit by which they liue, contracting it selfe from the Circumference of dilated ayre, into the Center of contracted earth, leaueth the externall or aëry compacted composition chill and cold like Ice. For it is by his emanation or dilatation from the Center vnto the Circumference, that kindleth naturall heate in the externall of euery creature. To conclude against those that affirme that spirits haue no corporeity: It is most certaine, that where there is *rarum & densum, thin and thick*, there consequently is corporeity either thinne or thicke. For whatsoeuer is in his substance transmutable vnto a thinner or thicker body, must needs bee bodily, though not a visible body. So is a Starre of Heauen called *Densior pars sui orbis*, that is, *The inuisible æthereall spirit or thin body of Heauen, thickned into the visible body of a Starre.* So also may fire be condensed into ayre, and ayre into water, and water into earth. And againe, that earth may be rarified into water, and water into ayre, and ayre into fire. For such is the naturall rotation of elements. Now the externall of Angels, must be created of the spirituall substance of the higher world, or not at all: according vnto *Basils* tenor, and consequently it is bodily,

I wold faine see y^e feat of ye transfyring a heape of dry dust of Ashes into water, it wold be very pleasant.

bodily, though of a thinner or thicker conſiſtence, according vnto the dignity of the Angell. Doth not alſo *Dauid* acknowledge thus much in theſe words: *Qui facit Angelos ſpiritus ſeu aëra ventoſum, & Miniſtros ignem vrentem, Who maketh his Angels ſpirits or windie ayre, and his Miniſters flames of fire?* And therefore it is a ſhame, that ſuch myſteries as theſe, which are moſt apparent to the conſiderant, ſhould by the ignorant bee derided, and eſteemed not workes and operations of the Spirit of God, in the common element of the world, but of the Deuill, and ſo through their blindneſſe miſtake euill for good, darkneſſe for light: of which ſort of people the Prophet meaneth in theſe words: *Woe vnto them that ſpeake good of euill, and euill of good, which put darkneſſe for light, and light for darkneſſe, that put bitter for ſweet, and ſweet for bitter. Woe vnto them that are wiſe in their owne eyes, and prudent in their owne ſight.* Pſal. 104. Eſay 5. 20.

Thus, iudicious and vnpartiall Reader, you may perceiue by that which hath bene expreſſed in this Member, how vnable mine Aduerſaries Sponge hath beene to wipe away the leaſt tittle of that naturall value and diuine vertue, which in my myſticall Anatomy, I haue aſcribed vnto the Weapon-Salue. And therefore for all I can ſee, hee may inuent ſome more ſubſtantiall meanes, then is this windie Sponge (an expreſſe argument of a light braine or fantaſtick wit) to ſubuert a Medicine of ſo weighty an importance, and admirable power in working. Hee muſt haue, I ſay, ſtrong Cable-ropes, in ſtead of a light Sponge, to remoue the foundation of verity; and yet, I feare, they will cracke

Truly Sr I like your thy pothafis much better than many of your proofs, which light & friuo lous, though some others may passe as probabilities

cracke too, before they will be able to draw wise men to beleeue, that the good gifts of healing in this Weapon-Salue, should proceed from the Deuill, and not from God and his benigne mercies, which is the onely giuer of health and goodnesse.

And now I must remember you by the way of one absurdity in our Sponge-bearing Author. For he saith first, *that this manner of cure is Diabolicall, and afterward hee seemeth to attribute the effect of it vnto the vrine of man.* His words are these:

Pag. 8. *Doctor* Fludds *directions are, that the Weapon be left in the Vnguent-pot, till the Patient bee cured, and that the wound bee kept cleane, with a linnen cloth, wet euery morning in his vrine. Whether this be a fallacy or no, I commend it to the iudgement of those, who are expert in Chirurgery. For let the Doctor be sure to keepe a wound cleane, and I suppose they will tell him, that it will cicatrize without his Weapon-Salue.*

To this I answer, that *Oportet mendacem esse memorem: it behoueth a lyer to haue a good memory.* For Master *Foster* must remember, that in another place he saith, *The Deuill doth secretly apply some other virtuall operatiue Medicine, to cure the wound, and delude the incredulous Mountebancks, &c.* And here he openeth, that *the cause of the cure, is the keeping of the wound cleane with the clout dipped in vrine, and applyed not by the Deuill, but by man*; saying, *That therein alone consisteth the cure, without the Weapon-Salue, and he calleth all the cunning Chirurgicall Artists to witnesse, and verifie his words to be true:* which being so, what a Gods blessing is become of the Deuils cunning in this Physicall cure? or wherein can it appeare Diabolicall?

call? or how doth he apply any thing craftily to delude the incredulous Mountebanks? Oh the wauering of a tottering braine, to forget his argument, and vnawares to eate his owne words!

CHAP. VII.

In which this whole Subiect is in few words contracted and abbreuiated.

YEe may perceiue (courteous and well minded Reader) by this which is already told you, that although our Aduersary hath attempted, as the Iewes did vnto our Sauiour, to crucifie, or rather smoother in oblivion the truth, as well of the Weapon-Salues operating vertue, as of mine honest endeauours, on the Cacomagicall crosse of slander, and doth offer vnto vs in our Agony, namely, when our reputation lyeth a bleeding, a destructiue or abolishing Sponge, swelling with vineger and gall; I meane, with the sharp sauce of calumniation, and the bitter taste of his vncharitable indignation, in stead of a Christian-like consolation: yea, although (I say) the tempestuous blast of his harsh spirit, hath done his best, to make the reputation of vs both, as it were to suffer shipwracke, and to be cast, like another *Ionas*, into the troubled seas of this worlds censure, where the sourging billowes of various affections, doe stormingly iustle, and as it were, shoulder and withstand one another. (For since the maxime is: *Quot homines, tot sententiæ*, how is it possible to please and

content euery man in his humour ?) And though the ſpongie *Leuiathan*, or proudly ſwelling and inſulting Whale of Maſter *Foſter*, did ſwallow for a time, into his paunch of obliuion, the honour and credit of both this Salue, and me for a ſeaſon ; yet (I thanke my God) he hath imparted vnto me the grace, ſo to ſqueeſe and cruſh this his preſtigious Whale, or deuouring Sponge, which is alſo an offſpring of the Sea, that now it is forced euen ſo to vomit vp againe that truth, vpon this our coaſt, not a little infected with the incredulity of this manner of curing, as the true Whale did in times paſt, the Prophet *Ionas*, vpon the ſhore of the misbeleeuing Niniuites ; that the infidelity and ſuſpition of ſuch iealous perſons, as haue beene ſeduced by our Aduerſaries *Leuiathan*, or ſpongie Monſter, may the eaſier be aboliſhed, by making the deuoured truth to be reuiued, and as it were, to ſhine forth, and riſe againe, that by the light thereof, all thoſe darke cloudes, which haue begot and foſtered ſuch incredulity, namely, the religious veile of Maſter *Foſters* worldly policy, the error of his doctrine, and the healing power, which he erroneouſly aſcribeth vnto the Deuill, may be diſcouered vnto the eyes of each wiſe and iudicious Reader, and that the miſbeleeuers may with the Niniuites repēt their error, and turne from ſuch Idolatrous inducements, as haue perſwaded them, to aſcribe the pious and charitable gifts of healing by the Weapon-Salue, vnto the falſe Prince of darkneſſe, who through mans error, doth vſurpe vnto himſelfe, the title of Prince or Lord of this World, which of right, and

that

that from all eternity, belongeth vnto the true God of Light, who hath made both Heauen and Earth, and inriched them with all manner of vertues whatſoeuer. But if it ſhall happen hereafter, that ſome ſilly incredulous perſons (the appearingly zealous, I meane, without vnderſtanding, of which Saint *Paul* ſpeaketh) ſhall, like Dogs, returne vnto their vomit: I muſt then ſay and confeſſe, that they doe but according vnto their kinde; and therefore are rather to be pitied then enuied: and conſequently our Sauiours Words ſo vnfitly applyed by our Aduerſary in his Dedicatory Epiſtle, are moſt aptly to be powred out vnto God for theſe men: *Father, forgiue them, for they know not what they doe.* For this cauſe therefore, I chiefly direct this my ſmall Pamphlet, vnto all ſuch, as are vnderſtandingly zealous, and iudiciouſly learned, beſeeching them earneſtly, to take this ſhort modell of our diſputation, into their more mature or riper conſiderations, and to ponder euery parcell thereof truely (all partiality being laid apart) in the ballance of their moſt honeſt and pious diſcretions. Luk. 23.

Let them examine, I ſay, in their choyceſt thoughts, and that ſeriouſly, whether this Cure proceedeth from that vertuous gift, which God hath imparted in the creation, vnto theſe his naturall creatures, and continued it in them, by ſucceſſion of generation and multiplication, through his all-ſufficient Word, euen vnto this day, or elſe from the meere act and aſſiſtance of the Deuill, whoſe property ſoone after his creation, by his fall became to ſtrike, plague, and deſtroy, and not to

cure, and proue so great a Benefactor vnto mankinde. Let them consider the words of the Apostle, affirming, *that God operateth all in all*: and therefore he acteth when he pleaseth, in and by the Deuill, onely to sickneſſe, death, and destruction; but not vnto health and conseruation. Obserue the
Psal. 107. 20. text of *Dauid*, auerring, *that God by his Word did heale such as were struck with diseases, when they turned vnto him*; and doth he not by the said Word cure all?
Wisd. 16. 10. yes verily. For *Salomon* saith: *Hee extended his misericord vnto the afflicted with Serpents, and sent forth his word to cure them, euen his word that healeth all things.* But the Deuill is neither God, nor Gods Word; wherefore I will conclude with this inuiolable Argument:

If our mercifull God cureth all things in his benignity, and that by his Word, then the Deuill can cure nothing;

But our God, in his mercy and benignity, cureth all things by his Word:

Ergò, *the Deuill can cure nothing:* and consequently, cannot prestigiously make a shew of curing, vnder the shadow and pretence of the Weapon-Salue.

The *Maior* is euident, because if the Word cureth all, then that superior generality concludes all inferior particularities: and therefore all absolute faculty of curing is exempted from the Deuill.

The *Minor* also is confirmed and strengthned by
Psal. 107. 20, 21. the foresaid words: first, of the Prophet *Dauid: Hee sendeth his word and healeth them, and deliuereth them from their graues, let them confesse before the Lord his*

louing

louing kindnesse, &c. Whereby it appeareth, that it was his louing kindnesse, and not his seuerity and vengeance, which by his Word did heale and cure: For he operateth vengeance in his seuerity or destructiue will, by the organ of the Deuill. And then, of *Salomon*; *But the teeth of the venemous Dragons could not ouercome thy Children: for thy mercy came to helpe them, and healed them; for neither herb, nor plaister healed them; but thy word, O Lord, which healeth all things, for thou hast the power of life and death, and leadest downe into the gates of Hell, and bringest vp againe, &c.* Wisd. 16. 10.

Now I would know, whether it ought to be any true Christians opinion, that the Deuill can command the misericord of God, and so be Master of his word at his pleasure, as to heale Gods creatures, nay, one framed after his owne Image, for any wicked stratagems cause: I meane, for the gaining of both body and soule of man, from God to himselfe? Doth not *Iob* say: *In the hand of God is the life of euery liuing creature, and the spirit of all flesh?* To conclude as Saint *Iohn* doth truely auerre, *that in the word was life*; So it is certaine, that all healing and restoring power, is from this viuifying vertue in the Word, and not from the priuatiue power of the Deuill, in whom contrary wise is death and destruction. Moreouer, I would haue you to note these words of the Apostle: *Now there are diuers gifts, but the same Spirit, and there are diuersities of operations, but God is the same which worketh all in all, but to one is giuen by the Spirit the word of wisedome, to another the word of knowledge, to another is giuen faith, and to* Iob 12. 11. 1 Cor. 12.

another the gift of healing by the same Spirit, &c.

Can any good Christian thinke, that this one Spirit, that onely worketh these things, is the Deuill? No verily. For in the third verse, the Apostle termes it the *Holy Ghost*. What shall we say then? That the Deuill doth heale by the gift of the Holy Ghost? or that the holy Spirit will grant the euill spirit his good gift of healing, to deceiue mankinde, and to rob God of his right? God forbid: But with iustice giue that vnto God, which belongeth vnto God, and assigne vnto the Deuill that property, which was allotted him by his Creatour from the beginning: the first Spirit, from all creations, was ordained in his office to be a good, viuifying, and a quickning Spirit; the latter, a bad, a killing, and a mortifying spirit. For it is said by the Prophet in the person of God: *Ego creaui destructorem ad disperdendum: I haue created the destroyer to destroy.*

Isaias 54. 16.

I will boldly therefore conclude and finish my Pamphlet, or petty discourse, as I began it, namely, with this religious verse, mentioned in the diuine Hymne of the Royall Psalmist, to the honour of God, and disabling of either Deuill, or any other creature, to worke essentially wonders of himselfe, or by himselfe:

Psal. 71. 18. *Benedictus Dominus Deus Israël, qui facit mirabilia solus: Blessed be the Lord God of Israël, who onely worketh wonders.*

Or as he hath it in another place:

Psal. 135. 3. *Confitemini Domino Dominorum, quoniam in æternum misericordia eius, qui facit mirabilia magna solus.*

ſolus: Prayſe the Lord, for his mercy endureth for euer, who onely doth great wonders.

And therefore, if the Lord of Lords onely, or alone; then hath he not any mortall man to helpe him: if he alone; then not any Angel of Heauen: and laſtly, if it be God alone, and onely; then not any Deuill of Hell; nor *Dæmon* or ſpirit of the fiery, or aëry, or watry, or earthly element to aſſiſt him. For the text ſaith: *It is the Lord of Lords alone*; and therefore not any creature to helpe him, or that is able to doe this without him: it is he (I ſay) onely; and conſequently not the Deuill, who performeth wonders; But by euery mans acknowledgement, this manner of cure is wonderfull, for as much as the manner of working in it, paſſeth the capacity of worldly mens vnderſtanding: Therefore with *Dauid* I will ſay:

Benedictus Deus, qui facit tale mirabile ſolus: and conſequently, I may inferre thereupon (and that iuſtly) *Maledictus homo qui diuina falsò attribuit Diabolo.*

Wherefore I wiſh euery zealous and religious perſon, to haue this inuiolable Motto engrauen in his heart, that by the vertue thereof, he may fright away and baniſh from his thoughts, all ſuch irreligious perſwaſions, as would moue him to derogate one *Iota* or tittle from Gods power, who is *Alpha* and *Omega*, the beginning and the end of all things, to arrogate falſly vnto the vileſt of creatures, who in himſelfe is nothing but what God is pleaſed that he ſhall be: of himſelfe hath nothing, but what God pleaſeth to beſtow on him: and by himſelfe

can doe nothing: but what God is pleased to act in him, and by him, that he doth, and not any thing else: and therefore, what God will not, that he cannot doe. Let this then be your Motto:

Τὸ τέλος πάντων καὶ ἀρχὴ ὁ θεός.

Finis omnium & principium Deus.

God is the end and beginning of all things.

And for this reason, *Reuchlin* in his Booke *de verbo mirifico* saith:

Omne hominis miraculum, cuius vera & non imaginaria deprehenditur substantia, tum grande, tum mediocre, tum minimum, si ordo sacrorum præscriptus obseruetur, referendum est semper in Deum glorioſum, cuius nomen est benedictum in æternum. Is enim solus est, qui vel seipso, vel delegato, non sine seipso, vel per substitutum ex seipso, talia facit, qualia demiramur: quorum causam adæquatam scire non possumus, vel quod fiant, vel quod hoc modo fiant.

Euery miracle of man, whose substance is certaine, and not imaginary or prestigious, bee it great, or meane, or little, if the prescribed order of Holy Writ bee obserued, is alwayes to bee referred and ascribed vnto one glorious God, whose Name bee euer blessed! For it is hee alone, who either of himselfe, or by a delegat, with whom hee is present, or by a substitute of his owne, and from himselfe, that effecteth such things, the true or plaine grounds whereof, and by what meanes they are brought to passe, wee neither can discerne, nor comprehend. Thus farre *Iohn Reuchlin.*

And

And therefore in the period of this Treatise I may iustly put home, and allude vnto Master *Foster* and his Complices, the woe of *Isaias*, against such persons, which I did mention in the beginning of it, for as much as they presuming too too much on their worldly wisedome, doe mistakingly, and through their blindnesse, ascribe the things of God, vnto the Deuill; the deeds of goodnesse, vnto euill; and the effects of light, vnto darknesse.

ISAIAS 5. 20, 21.

Woe vnto them that speake good of euill; and euill of good: which put darknesse for light, and light for darknesse: that put bitter for sweet; and sweet for sowre. Woe vnto them that are wise in their owne eyes, and prudent in their owne sight.

I leaue this (worthy and learned Reader,) as I haue said before, vnto thy best consideration, to iudge of seriously and maturely, wishing that in thy iudgement the ballance of equity may be truely proportioned, and not made vnequall by corrupt and vngodly partiality.

THE EPILOGVE.

AND now for a farewell vnto this my small Pamphlet, I would haue my well-minded Country-men to know, that, had not this rude and vnciuill Aduersary of mine, most vntruely and disgracefully calumniated mee, and laid without

any iust occasion vnto my charge, the vn sufferable crime of Witch-craft, or Magick, which is odious both to God and man; I would not thus farre haue hindred my greater businesse, and more weighty occasions, to haue satisfied his vnreasonable and immodest appetite. And yet, I protest before God and the World, that I am so farre from enuying at his good qualities, (if he haue any) that in the first place, I pitty his indiscretion, and want of that modest and morall wit and behauiour in his writing, which becommeth a true Philosopher, for as much as in them he appeareth more puffed vp externally with the empty blasts of selfe-conceit, begirt on euery side, with the blasted fruit of scandalous detraction and enuy at other mens endeauours, then stuffed internally with any solid validity: Gay things (I say) to breed delight in Babyes, or such as by reason of their darknesse in vnderstanding, can not well discerne or distinguish the colours of Truth: But vnto the wiser sort (such, I meane, as regard with intellectuall eyes) they seeme as Bables, or things which prestigiously appeare vnto dull eyes, but in verity, are plaine nothing: and then in the second place, I wish him with all mine heart, more money in his purse, or else some good Benefice or Church-liuing to stop his mouth, the want whereof, (as it appeareth by his Epistle vnto the Reader) maketh him in his writing; first, so forgetfull of his Creators Omnipotency, that he presumptuously attributeth that, namely, the soueraigne gift of healing, vnto the Deuill, which from all eternity belonged vnto God:

God: next, he moſt irreligiouſly and vniuſtly doth ſcandalize his Brethren, for aſcribing that iuſtly vnto God, which only appertaineth vnto him; and conſequently, not to any Deuill in Hell: and laſtly, he ſeemeth to inueigh againſt ſome men of his owne Profeſſion, yea, and alſo to murmur againſt his Superiours in the Church, as you may collect, partly out of his Dedicatory Epiſtle, and partly out of that vnto the Reader.

I know his humour ſo wel, and his Pen hath made me ſo perfectly acquainted with his rayling and Satyricall diſpoſition, that I expect nothing leſſe from him, then a reply full of vnreaſonable brauadoes, and thundering exclamations. But although he ſhould rayle and rore at me, as a Bull of *Baſan*, or puffe forth the fire of his ſpight, and rage like one of the Buls of *Colchus*, yet ſhall my ſtill patience ſerue in ſtead of another *Iaſon*, to charme his tongue, or dull the biting edge of his Pen, & to extinguiſh the bitter flames of his malice againſt me. Let him therefore hereafter thunder forth, cry, & proclaime what he pleaſe (for ſuch is his vnciuill nature) I will from henceforth anſwer him (as a rayling and Cynick Writer ought to be,) with ſilence: for as much as I am aſſured, that neither by true Diuinity, or authenticall Philoſophy, he will be able to vntwiſt that web of Truth, which this my ſmall Pamphlet hath wouen vnto him: But if he haue ſome other buſineſſe or ſubiect that ſticketh in his ſtomack againſt me (as I haue heard he threatneth me with Mountaines, and I am aſſured they will proue in the end but Mole-hills, as well as the precedent)

perchance if I finde him in his writing more modest and mannerly, as well becõmeth one that professeth the name of a Philosopher, & as a Master of Arts ought to behaue himselfe towards a Doctor, who is his Superiour, that is, if he strike hard and defend himselfe closely from being repayed with Theologicall and Philosophicall arguments, and not with misbeseeming termes, foule-mouthed language, and false slanders, as his custome is; he shall finde that I will not refuse or faile him, but will be ready to cope with him in the Philosophicall Campe of *Minerua*, when and how hee dare; and let him if he will beseech (as *Mersennus* his Fryerly Master hath done) all his Associats and Cabalists, or Birds of one feather, to assist him in his quarrell: But if he persеuere in his immorall and slanderous veine of writing, I will keepe silence, and either smile at, or rather pitty his folly, and answer all his obiections in mine accustomed Latine stile vnto *Peter Gassendus*, who is his chiefe Master, and a man that is to be preferred by many degrees, not onely in Learning, and Philosophicall knowledge, before this my home-bred Aduersary: but also in ciuill morality, honest iustice, and freedome from enuious malice. I wish that Master *Foster* would imitate him, and bee his Scholler in these his vertues, & then I should with the like true Christian affection bestow on him, being my home-bred Aduersary, the same commendations, which reason and vertue incite me to impart vnto *Gassendus*, although my forraigne Opposite.

Verbum Sapienti.

FINIS.